

T H E  
H I S T O R Y *11-Hg*  
O F T H E  
M I N I S T R Y  
O F  
*J E S U S C H R I S T,*

Combined from the  
N A R R A T I O N S  
O F T H E  
F O U R E V A N G E L I S T S.

---

By ROBERT WILLAN, M. D.

---

THE SECOND EDITION,  
With many additional NOTES and OBSERVATIONS.

---

L O N D O N:

Printed by SAMMELLS and RITCHIE, No. 11, Albion-Buildings,  
Bartholomew-Close;

And Sold by J. C. and F. RIVINGTON, and J. JOHNSON, St.  
Paul's Church-Yard; G. G. J. and J. ROBINSON, and  
S. CROWDER, Paternoster-Row; W. BROWN, Strand;  
H. D. SYMONDS, Stationers Court; J. ASPERNE,  
Newington-Caufeway; J. and J. FLETCHER,  
Oxford; and B. C. COLLINS, Salisbury.

MDCCLXXXVI.

*7*



~~1840~~

Y. T. N. I. M.

T.

of the U. S. A. 1840



Y. T. N. I. M.

of the U. S. A. 1840

of the U. S. A. 1840

of the U. S. A. 1840

of the U. S. A. 1840

---

## P R E F A C E.

THE design of the following work is to exhibit the events of the gospel history in their proper order of succession; and, by combining the accounts of the four Evangelists, to relate every circumstance at length, in their own words. This, it is evident, must be the only complete history of our Saviour's life and doctrines that can be given, since we have no authentic assistance from cotemporary writers or tradition.

Several difficulties will arise in the execution of such a plan; more especially, with regard to its order and arrangement. On this subject many seem to have been misled by taking one favourite Evangelist as a perpetual guide, and reducing the narratives of the rest to the same standard, often by a forced and artificial construction. But from examining the gospels collectively, a more advantageous method may perhaps be adopted: and I think there are certain circumstances which, on this view, serve to point out a kind of natural order in the historical facts.

I. The evangelical authors are in many respects supplemental to each other: they do not only furnish us with different series of incidents; but where the same fact is related by all, it is usual with one of them to enter into a fuller detail, and make more particular references to time, place, &c. than the rest.

II. Greater attention is also due to one Evangelist than to another, at different periods of our Lord's ministry. Matthew mentions several circumstances about the time of its commencement, which are not noticed by

the other three. Mark gives afterwards the most exact account of the transactions in Galilee. Luke enlarges upon the events and discourses which occurred in the journies of Jesus Christ through Samaria and Judea, during the latter part of his ministry. John is most particular in relating what happened at Jerusalem, at the time of publick festivals; and has little in common with the rest.

On these observations I have founded the plan of general arrangement, not following any one writer throughout, but passing from one to another, as the order of narration seems to require\*.

At the beginning of our Lord's ministration I pursue the order of Matthew from chapter iv. 12. to chapter viii. 14. wherein we are informed that Jesus returning from Judea into Galilee, after John's imprisonment, fixed his residence at Capernaum, having quitted his former place of abode at Nazareth.

From that time he began to preach publickly; called four disciples near the sea of Tiberias, and with them made a journey through all Galilee, teaching in the synagogues, and healing the sick.

The fame of his miracles induced a great multitude of people to follow him from the most distant parts of the country: on this occasion he delivered the divine sermon on the mount, and explained at length the intent of his ministry.

\* In the preface to a former edition, I gave the outline of such a mode of arrangement, and am since more fully satisfied with regard to its propriety. The peculiar advantages of this method are:

- I. That it occasions the fewest possible transpositions in any of the gospels.
- II. That it coincides with the views which each Evangelist might have in enlarging upon particular subjects or periods of the ministry.
- III. That it is most likely to give the true series of incidents: for in those parts of the gospels where the narrative is ample and studiously circumstantial, time, place, and succession we must surely suppose will be defined with greatest accuracy.

To



To these transactions, comprized in a period of about six or eight months, there is scarcely any thing parallel in the other evangelists. Mark only observes that Jesus began at this time to preach in Galilee, and called four disciples.—Luke says “He returned in the power of “the Spirit into Galilee: and there went out a fame of “him through all the region round about; and he “taught in their synagogues, being glorified of all.”

After the return of our Lord to Capernaum from his first journey round all Galilee, Matthew’s narration becomes somewhat abrupt and unconnected; and the chain of history is carried on most regularly by Mark; from chap. i. 21. to chap. vi. 7. He informs us that Jesus, having taught in the synagogue on the sabbath, and performed many miracles, retired early the next morning into a solitary place to pray: and then began another journey through the cities of Galilee. But his fame increased so rapidly that he withdrew himself from the croud into desert places, and in a few days returned again to Capernaum privately.

A passover here intervened, after the celebration of which, he resumed his ministry in Galilee and gave umbrage to the Pharisees by healing a sick man on the sabbath-day.—On this account he retired beyond the sea of Tiberias; but was there presently surrounded by a concourse of people from every part of Judea. After passing a night in prayer, upon a mountain, he appointed twelve apostles to assist him in his ministry.

When they were come down from the mountain, “they went into an house,” about which the multitude again assembled, in order to receive the benefit of his instructions and miracles. At that time he cast out a dumb demon; and afterwards taught the people in parables by the sea side. In the evening he crossed over with

the disciples to Gadara, and cured one or two demoniacs: but, not meeting with a favourable reception in that place, he returned to the multitude who were anxiously waiting for him on the other side. He then performed several miraculous cures in the neighbourhood of Capernaum, paid another visit to Nazareth, and continued on his course through the cities and villages. The disciples were also sent out to preach the gospel in different quarters.

Thus far I think Mark most eligible as a guide, for in this period he relates many particulars not noticed by the other three Evangelists, and has more distinctly marked the transitions from one incident to another.

The narration is afterwards continued in the same general order by all, until the conclusion of the ministry in Galilee. Luke then subjoins the mission of the seventy disciples, and relates the history of our Lord's ministration in Samaria, Judea, and beyond Jordan. I have here followed the exact order of Luke\*, by which the principal part of the transactions recorded, must necessarily be referred to the period of time betwixt the feast of dedication and the passover.

This disposition easily explains the different stages of our Lord's last journey, which has occasioned some dispute amongst the commentators.

After raising Lazarus from the dead, to avoid immediate persecution, he retired into the wilderness of Ephraim, situated at a considerable distance from Jerusalem, towards the north-west. He abode there some time with his disciples, till he was again called forth by the multitude; and afterwards proceeded to Galilee: but

\* The paragraph Luke x. 38, &c. where a visit to Bethany is mentioned, has been generally transposed by harmonists, and put later, without any sufficient reason.

being admonished to avoid the dominions of Herod, who intended to destroy him, (Luke xiii. 22—32.) he altered his course, and passed through between Samaria and Galilee (διὰ μέσσην Σαμαρείας καὶ Γαλιλαίας, xvii. 11.) into Peræa, beyond the river Jordan (ch. xviii. 6). From thence taking the road towards Jerusalem (ver. 31.) he crossed the Jordan again near Jericho; and passed through that city (ver. 35.) to Bethany, a short time before the passover.

In the remaining part of the history no difficulty occurs, with respect to the general arrangement. I shall proceed therefore to make a few observations on particular incidents, in the account of which the Evangelists are supposed not so perfectly to coincide.

The detail of these particulars is given in this work according to a plan which appears to me most reasonable, and most unexceptionable: the foundation of each narrative being taken from the fullest account, or from the testimonies of the majority, and additional circumstances supplied from the rest whenever they occur.

Where time, place, and other minute circumstances are referred to by any one Evangelist, and omitted or neglected by the rest, we are bound to follow the particular account rather than the general. It must surely be thought improbable that any set of men writing a narrative on the same subject, but of different length, and on a different plan, would coincide in every minute circumstance; and still more so, if each should take certain parts to enlarge upon, and crowd together the remaining incidents, often giving merely the outline of them, without much precision. That the Evangelists have composed their narrations in this way, I think sufficiently clear; and shall endeavour to point out their method in a few examples.

The



The parts of the gospels which have given commentators and harmonists most trouble, are the accounts of the last supper, and of the events betwixt the resurrection and ascension. The leading circumstances in the latter, are, The visits of the Galilean women to the sepulchre; The appearance of angels to them; our Lord's manifestation of himself there, and afterwards to the apostles at Jerusalem; his discourses with them in Galilee, and again at Jerusalem; his final leave, and ascent into heaven.

Matthew's narrative is here very general and deficient when compared with the others: he says that an angel from heaven removed the stone of the sepulchre, caused an earthquake, and terrified the guards:—that when the women (according to him the two Marys) were come thither, the angel assured them of our Lord's resurrection, and of his going before them into Galilee;—that Jesus afterwards presented himself to them, and told them the same; that the disciples went into Galilee, as directed; saw him, and were convinced. Thus Matthew sums up the general facts without much precision: but Mark enters into a particular detail—according to him, the women, finding the stone rolled away, entered into the sepulchre, where an angel appeared to them sitting on the right side, and addressed them as above. Jesus is first seen by Mary Magdalen alone, then by two disciples in the country, and afterwards by the eleven. Luke seems to join together all that was done by the women, without distinguishing the active part taken by Mary Magdalen, or what happened to her separately. But he mentions Peter's visit to the sepulchre; and gives a full account of our Lord's appearances to the disciples; and of his ascension from Bethany. John mentions what was seen and done by Mary only. She induced Peter and John to go unto the sepulchre, whither she

she followed them; and after they were gone she saw two angels within it; and conversed with Jesus in the garden. Another visit of our Lord to the disciples is mentioned, in which the unbelief of Thomas is re-proved: and the transactions in Galilee are also more circumstantially related.

As Mark and John, therefore, are most precise and particular, coinciding at the same time perfectly in their accounts, I have founded this part of the narrative on them, and inserted the additional incidents from the others. Thus throughout I think it right to prefer an elaborate and circumstantial account to one that is slight and general. Matthew and Mark, speaking of our Saviour's crucifixion, say, that amongst others, "The thieves who were crucified with him also reviled him," enlarging no further. But Luke has been more express on this passage, and affords us some additional circumstances—one blasphemed him, but was rebuked by the other, to whom Jesus promised future happiness.

In another place, when Luke and John mention the circumstance of our Lord's foretelling Peter that he should deny him, they do it each on a different occasion; as if they took the first opportunity that offered of inserting this, though not in exact order. Matthew and Mark particularize, and make a separate paragraph of it, relating it, with more seeming propriety, at a time when the disciples had been, by many previous instructions, prepared to receive every disagreeable intelligence.

The conclusions of the gospels do not entirely agree together; and our Lord's last discourses, which seem to have been delivered at different times, are by some of the evangelists united together. Luke, though more full than the rest, is yet somewhat imperfect, for Paul, in 1 Corinth. xv. enumerates many visits of our Lord to

the disciples, which are not mentioned in any of the gospels. I have endeavoured to make the account as complete as possible by comparing the four Evangelists with Acts chap. i.

The Evangelists have not therefore studied the point of order and nice arrangement, as the primary object of their history; thinking it sufficient to communicate the instruction arising from the various events of the life of Jesus, without a constant adherence to chronological exactness.

From further attention to their manner in this respect, the following additional observations have arisen.

I. Circumstances are often joined together because they happened at the same place, though not at the same time. Mat. ch. ix. &c.

II. Several facts happening nearly at the same time, are put down without regard to precedence, as in Mat. ch. xii. and ch. xviii. who, on those occasions commonly uses the general expressions, *Tote, ev exeinw tw kairow, ev exeinw tw wra, &c.*

III. Circumstances relating to the same person or subject are put together, which, in strict propriety with regard to time, should have been separated: as Levi's call, the feast at his house, and what happened in consequence of it.

Thus also Mark vi. the circumstances of John's imprisonment and death are related at the same time.

IV. Other circumstances are combined on account of their analogy, without reference to time or place. Matt. viii. 18. Luke ix. 57, &c.

V. Two similar incidents, though occurring at distinct times, are narrated by different Evangelists, with precisely the same circumstances. Thus our Lord's remarks after casting out a dumb demon, Matt. xii. 25. are



are transferred by Luke (vi. 16.) to another miracle of the same kind.

The first visit to Nazareth as described Luke iv. 15. is omitted by the other Evangelists: but they have mentioned the very same circumstances in another journey to that city a long time afterwards, when the propriety of them does not seem quite so striking.

Thus also Matthew applies the same observations to the mission of the twelve disciples, as Luke does to that of the seventy, an event which the former has not noticed at all.

Luke chap. vi. mentions the concourse of a great multitude of people, who had come from every part of Judea and Syria to attend our Lord's discourses; and takes that opportunity of inserting the principal part of the sermon, which Matthew has represented as being delivered at a much earlier period, though indeed to a multitude collected from the same countries, and on the same account.—It is singular that the same events are related immediately after this discourse in both cases.

VI. Sometimes a continued series of historical narration is given, and the doctrinal part delivered separately, when in strict propriety they should have been intermixed. This is not unfrequently the case in Matthew's gospel. It is supposed likewise by some harmonists, that several of the discourses in Luke chap. x. to chap. xviii. should have been distributed through other parts of his narrative; the incidents which gave occasion to them being similar to those mentioned by the other evangelists in a different series and without any doctrinal remarks.—

\* See Observation V. above, and note page 121.

The sermon on the mount, with equal reason, might be reduced under this article, as it seems composed out of three or four discourses recited by Mark and Luke at different times. But even if this were the case, and Matthew judged it proper to give at that period of our Lord's ministry a synoptical view of the Christian tenets abridged from his principal discourses, the same propriety still holds good, and I should not think myself authorized to make any disunion.

But such an arrangement appears too artificial, and must be somewhat uncertain\*: I have not therefore followed it, being desirous to preserve the natural order; and give their full effect to passages on which the Evangelists themselves have thought proper to enlarge.

As I have given an extensive outline of the plan to be followed in this combined narrative, it will not be necessary to fill the body of the work with notes explaining the arrangement of particular incidents: The few notes that are added to this edition relate chiefly to the manners, customs, opinions, and expressions proverbial or allegorical amongst the eastern nations; with which the generality of readers cannot be familiarly acquainted.

Our present translation of the New Testament is on all hands allowed to have particular merit in its exactness, and simplicity;—so complete is the version in this respect, that almost all attempts to improve it have been fruitless: I have not therefore made any alterations in it, except a few verbal ones, as for instance, the Holy Spirit for Holy Ghost; teacher for master, &c. Instead of devil the original word demon is restored where possession is spoken of. The opinions of the eastern nations concerning this intermediate race of beings, their power of possessing, or mode of actuating human bodies, the manner of exorcising them, &c. though a curious investigation, I think not necessary to be enlarged upon in the present work, nor can I take upon me to decide on some points that are disputed: However it cannot be amiss to make the proper distinction betwixt demons and the fallen angels, who are usually termed *αγγελοι Σαταν*, angels of Satan; and said Peter *epist. ii. 4.* to be confined with chains of darkness, in Tartarus or the abyfs, against the day of judgment. *Ο θεος αγγελων αμαρτησαντων εχ εφεισαλο, αλλα σειραις ζοφω ταβλαρωσας παρεδωκεν εις κρισιν τειρημεναις.*

The



The history and general doctrines of Christianity are delivered by the Evangelical writers, so clearly, and distinctly, that scarce the meanest capacity can fail to comprehend them. A plain and simple narrative might be expected not to require any extensive comments or illustrations: yet we have a very numerous body of commentators, and thousands of volumes written on the subject. Not much satisfaction is to be obtained from the perusal of them, as far the greatest part of these writers endeavour to find out meanings beyond what the words express, and to perplex what is in itself clear and perspicuous; or treat of abstruse speculative points, which in our present state are not to be thoroughly understood, nor can be attended to by the generality of mankind. Certain it is, men were not designed for a life of speculation, nor has impertinent curiosity been gratified in the revealed system of religion. But Divine wisdom has in it communicated to us every necessary information. We herein learn the relation we stand in to our Creator; what duties are required of us towards our fellow-creatures; and by what means we may insure both our temporal and eternal happiness: and all this in terms so clear and precise that no paraphrase or comment can render it more explicit. It is presumed the necessity for commenting on the Evangelical history is yet more diminished by a work of this nature, in which the principal advantage proposed, is to make the gospel, if I may be allowed the expression, a comment on itself.

Before I conclude, it may not be improper to notice some objections made against the plan here proposed. The first is, That it occasions a disarrangement or transposition of the sacred text, which many think not admissible.

If by such a disposition of the history, the sense were likely to be perverted in any part of the narrative,



this objection might have weight: but, on consideration, perhaps there will appear no real ground for it; since the present scheme is calculated to prevent any distortion, by following the most obvious train of events throughout (see page ii.):—and should give the detail of incidents more full and distinct than any Evangelist has done singly.

The form in which the gospels have been handed down to us being written not precisely on the same plan, and even with some apparent disagreements, is a circumstance commonly adduced to prove the truth and authority of what they contain, as it takes off the idea of any systematical compact between the writers of them.

In what a satisfactory manner the Evangelists are supplemental to one another, I have endeavoured to point out above (page iii.).

Therefore, though from these and many other considerations we could not wish to have had the gospels in any other form, than as they are transmitted to us; yet there is evidently an opening left for a plan similar to what I have proposed, viz. To take a full and comprehensive view of the whole, by combining them into one uniform narration.

The advantages of this, I have at large pointed out; and it is observable both in the physical and moral world, however perfect the works of nature or providence may be in themselves, that, we do not usually reap the full effect of them without considerable pains and industry on our part.

It may also be objected—That, since in this scheme, the different narratives are intermixed, we shall have the style and language of men differing in their capacities and talents confounded together. On comparison, however,

ever, I think that difference is not so great as might be imagined; consisting only in some peculiarities of phraseology, which appear not very conspicuous when translated and modelled according to our own diction. The writers were men of the same nation, of the same time, having nearly the same education, engaged in the same cause, and inspired from the same pure source: whence their compositions also have much the same general turn, and character; and may therefore be thus united without any great impropriety.

The duration of our Lord's ministry has given occasion to many warm controversies; some allot three years or more for that purpose, making the feast, John. v. 1. a passover. Dr. Priestly, after Mann and other authors, confines the whole to one year, supposing the feast mentioned by John (chap. v.) to be the Pentecost succeeding the first passover (John ii. 13.) Upon this hypothesis he concludes that the mention of a passover in John vi. 4. is an interpolation: and that the whole sixth chapter is out of its proper place. The authorities from manuscripts, other versions, &c. will however be scarcely found sufficient to establish his opinion or make it generally adopted. But as this controversy has of late been very extensively discussed, those who wish for more particular information, may obtain satisfaction from the correspondence on the subject betwixt Dr. Priestly and the Bishop of Waterford.—

I am rather disposed with the latter to allow three years for the duration of the publick ministry; which term, I think, appears more distinctly defined, by extending the first part of Matthew's gospel as above proposed. A regular and uniform distribution of the events throughout the whole history may then be made as follows.

## P A R T I.

### HISTORY PRIOR TO THE PUBLICK MINISTRY.

#### C H A P. I.

- Sect. 1. **P**REFACES of John and Luke.  
Sect. 2. The angel Gabriel appears to Zacharias.  
Sect. 3. The same angel appears to Mary.  
Sect. 4. John the Baptist is born.

#### C H A P. II.

- Sect. 1. Genealogy of Jesus Christ.  
Sect. 2. Joseph and Mary go to Bethlehem.  
Sect. 3. Jesus is born at Bethlehem.  
Sect. 4. Simeon and Anna prophesy concerning Jesus.  
Sect. 5. Wisemen from the East come to Jerusalem; Herod deceived by them, slaughters the children at Bethlehem.  
Sect. 6. Jesus at twelve years of age attends a passover.

#### C H A P. III.

- Sect. 1. John begins to baptize.  
Sect. 2. Jesus after being baptized by John, is tempted of the devil.  
Sect. 3. John testifies concerning Jesus.  
Sect. 4. Jesus attends a marriage at Cana in Galilee and goes down to Capernaum.

## P A R T II.

### FIRST YEAR OF THE PUBLICK MINISTRY.

#### C H A P. IV.

- Sect. 1. Jesus attends the passover at Jerusalem; works miracles, and instructs Nicodemus the Pharisee.  
Sect. 2. The disciples baptize in Judea.  
Sect. 3. Jesus converses with the woman of Samaria.  
Sect. 4. ——— heals a nobleman's son; and goes to reside at Capernaum.

#### C H A P. V.

- Sect. 1. Jesus begins to preach in Galilee, after John's imprisonment; and calls four disciples.  
Sect. 2. ——— goes through all Galilee, teaching, and performing many miracles; is rejected at Nazareth.  
Sect. 3. ——— preaches on the mount to a great concourse of people from all Judea and Syria.

CHAP.



C H A P. VI.

- Sect. 1. JESUS cures a centurion's servant at Capernaum.  
Sect. 2. — teaches in the synagogue, and casts out demons.  
Sect. 3. — begins another journey through Galilee; and restores to life a widow's son at Nain.  
Sect. 4. — occasions a miraculous draught of fishes.  
Sect. 5. — heals a leper: retires into the wilderness.  
Sect. 6. — cures a paralytic man at Capernaum, and calls Levi.  
Sect. 7. — answers John's message.  
Sect. 8. — eats with Simon the Pharisee.

P A R T III.

SECOND YEAR OF THE PUBLICK MINISTRY.

C H A P. VII.

- Sect. 1. JESUS cures a lame man at Jerusalem.  
Sect. 2. The disciples pluck ears of corn on the sabbath. Jesus cures a withered hand; retires beyond the sea of Tiberias.  
Sect. 3. Jesus chooses twelve disciples; casts out a dumb demon.  
Sect. 4. — teaches the people in parables by the sea-side.  
Sect. 5. — cures a demoniac at Gadara.  
Sect. 6. — eats with publicans, &c. at the house of Levi.  
Sect. 7. — restores Jairus's daughter to life.  
Sect. 8. — gives sight to two blind men; casts out a dumb demon.  
Sect. 10. — visits Nazareth.

C H A P. VIII.

- Sect. 1. JESUS teaches in every city and village of Galilee, and also sends out the twelve apostles to preach.  
Sect. 2. Herod, after John's death, enquires concerning Jesus.  
Sect. 3. The apostles return. Five thousand people are fed near Bethsaida. Jesus walks on the sea.  
Sect. 4. Jesus teaches at Capernaum.

P A R T IV.

THIRD YEAR OF THE PUBLICK MINISTRY.

C H A P. IX.

- Sect. 1. JESUS reproves the Pharisees concerning their traditions.  
Sect. 2. — casts out a demon in Phenicia.  
Sect. 3. — passes through Decapolis; cures a deaf and dumb man.  
Sect. 4. — feeds four thousand people.  
Sect. 5. — cures a blind man at Bethsaida.  
Sect. 6. — goes to Cæsarea Philippi.  
Sect. 7. — is transfigured on a mountain.  
Sect. 8. — casts out a deaf and dumb spirit.  
Sect. 9. — passes through Galilee privately to Capernaum.  
Sect. 10. — pays the tribute-money.

C H A P. X.

- Sect. 1. JESUS goes thro' Samaria to the feast of tabernacles.  
Sect. 2. and 3. Jesus teaches at Jerusalem.  
Sect. 4. Jesus cures a man blind from his birth.

C H A P. XI.

- Sect. 1. Seventy disciples are sent out to preach before Jesus.  
Sect. 2. The disciples return.  
Sect. 3. Parable of the good Samaritan.  
Sect. 4. Jesus is entertained at Bethany by Martha and Mary.  
Sect. 5. — goes to the feast of dedication at Jerusalem, and afterwards into Peræa.  
Sect. 6. — returns and raises Lazarus from the dead.  
Sect. 7. — retires to Ephraim in the wilderness.

C H A P. XII.

- Sect. 1. JESUS teaches the disciples to pray.  
Sect. 2. — casts out a dumb demon.  
Sect. 3. — reproves the Pharisees and Law-Scribes.  
Sect. 4. and 5. Jesus teaches in parables.  
Sect. 6. Jesus cures an infirm woman.

C H A P. XIII.

- Sect. 1. JESUS on his way to the passover makes a circuit through the cities and villages of Judea.  
Sect. 2, 3, 4, 5, 6, 7. Jesus teaches in parables.

Sect.

- Sect. 8. Jesus heals ten lepers on the borders of Samaria.  
Sect. 9. The Pharisees enquire concerning the coming of God's kingdom.  
Sect. 10. Parables, of the unjust judge; of the Pharisee and publican.

C H A P. XIV.

- Sect. 1. Jesus goes again to Peræa beyond Jordan:  
Sect. 2 and 3. Jesus teaches in parables.  
Sect. 4. Jesus prophesies his death to the disciples.  
Sect. 5. The ambition of Zebedee's children.  
Sect. 6. Jesus cures a blind man at Jericho.  
Sect. 7. — is entertained by Zaccheus.  
Sect. 8. Parable of the ten pounds.

C H A P. XV.

- Sect. 1. Jesus arrives at Bethany six days before the passover.  
Sect. 2. — makes a publick entry into Jerusalem.  
Sect. 3. — clears the temple.  
Sect. 4. — is questioned by the chief priests and Scribes concerning his mission.  
Sect. 5, 6. — teaches in parables.  
Sect. 7. — answers the Herodians concerning the payment of tribute to the Romans.  
Sect. 8. — exposes the doctrine of the Sadducees.  
Sect. 9. — reproves the Scribes and Pharisees for their hypocrisy, &c.  
Sect. 10. The poor woman's offering.  
Sect. 11. Certain Greeks desire to see Jesus.

C H A P. XVI.

- Sect. 1. Our Lord prophesies the destruction of Jerusalem.  
Sect. 2. Parables concerning the kingdom of heaven.  
Sect. 3. The priests and elders consult how to take Jesus.  
Sect. 4. Jesus is entertained at Bethany in the house of Simon the leper.

C H A P. XVII.

- Sect. 1. Jesus celebrates the paschal supper with his disciples.  
Sect. 2, 3. — comforts and prays for the disciples.

C H A P. XVIII.

- Sect. 1. Jesus goes out with the disciples to Mount Olivet.  
Sect. 2. — prays in the garden; and is betrayed by Judas.  
Sect. 3. — is examined before the high priests and elders, and condemned by them.  
Sect. 4. Peter's repentance.



C H A P. XIX:

- Sect. 1. Judas hangeth himself.  
Sect. 2. Jesus is examined before Pilate.  
Sect. 3. Pilate releases Barabbas, and delivers up Jesus to be crucified.  
Sect. 4. Jesus is carried out to Golgotha, and crucified between two thieves.  
Sect. 5. Joseph of Arimathea deposits the body of Jesus in a new sepulchre.  
Sect. 6. The chief priests and Pharisees set a guard upon the sepulchre.

P A R T V.

TRANSACTIONS BETWEEN OUR LORD'S RESURRECTION AND ASCENSION.

C H A P XX.

- Sect. 1. An angel appears to the Gallilæan women at the sepulchre, and informs them of Christ's resurrection.  
Sect. 2. Simon and John visit the sepulchre. Jesus makes himself known to Mary Magdalen.  
Sect. 3. Jesus appears to two disciples near Emmaus; and afterwards to the other disciples at Jerusalem; expounds the scriptures to them.  
Sect. 4. Thomas's doubts, and conviction.  
Sect. 5. Jesus shews himself again to the disciples in Galilee: gives a charge to Peter.  
Sect. VI. Jesus gives his final instructions to the disciples; and ascends into heaven.

## C H A P. I.

**I**N the beginning was the WORD, and the word § I.  
 was with God, and the word was God. The John 1. 1.  
 same was in the beginning with God. All things  
 were made by him, and without him was not any thing  
 made that was made. In him was life, and the life was  
 the light of men : and the light shineth in darkness, and  
 the darkness comprehended it not.

There was a man sent from God, whose name was  
 JOHN: the same came for a witness, to bear witness of the  
 light, that all men through him might believe. He was not  
 himself that light, but was sent to bear witness of the light.  
 The true light was ; which enlighteneth every man that  
 cometh into the world :—he was in the world, and the  
 world was made by him, and the world knew him not.  
 He came unto his own, and his own received him not :  
 but as many as received him, to them gave he power to  
 become the sons of God ; even to them that believe on  
 his name, who were born not of blood, nor of the will  
 of flesh, nor of the will of man, but of God.

And the word was made flesh and dwelt among us, (and  
 we beheld his glory—the glory as of the only begotten of  
 the Father) full of grace and truth.

FORASMUCH as many have undertaken to com- Luke 1. 1.  
 pose a narration concerning those facts which are  
 fully believed among us, according as they delivered them  
 to us who were from the beginning eye-witnesses and mi-  
 nisters of the WORD ; it seemed good to me also, having  
 traced out accurately every circumstance from the first, to  
 write them to thee in order, most excellent Theophilus,  
 that thou mightest know the certainty\* of those doctrines  
 wherein thou hast been instructed.

THERE was in the days of Herod the king of § II.  
 Judea, a certain priest, named Zacharias, of the Luke 1. 5.

\* Ασφαλείαν, The sure foundation.



Luke i. 5. course of Abia†: and his wife was of the daughters of Aaron, and her name was Elizabeth. They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren; and they both were now well-stricken in years. And it came to pass, while he executed the priests office before God, in the order of his course; according to the custom of the priesthood\*, his lot was to go into the temple of the Lord, and burn incense: and the whole multitude of the people were praying without, at the time of incense||. And there appeared to him an angel of the Lord standing on the right side of the altar of incense: and when Zacharias saw him he was troubled, and fear fell upon him. But the angel said unto him, Fear not Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name JOHN: and thou shalt have joy and gladness; and many shall rejoice at his birth, for he shall be great in the sight of the Lord, and shall drink neither wine, nor strong drink‡; and he shall be filled with the Holy Spirit, even from his mother's womb. And many of the sons of Israel shall he turn unto the Lord their God; before whom he shall go forth in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to

† The priests were divided into twenty-four classes, each of which officiated a week in succession; Abia the eighth. See 1 Chron. xxiv. 3—10.

\* See Exod. xxx. 7—10. —|| Lev. xvi. 2—18.

‡ *οινερα*; signifies any kind of factitious wine, or, in general, any spirituous intoxicating liquor; from the Hebrew word שכר *ficar*, to intoxicate. The priests only abstained from wine, when they entered the tabernacle of the congregation, Lev. x. 8. John, as being of peculiar sanctity and severity of manners, was ordered to abstain from it during his whole life. The Nazarites, who professed to dedicate themselves entirely, or for a certain time, to the service of God, had the same injunction laid upon them. Numb. vi. 2. "When either man or woman shall separate themselves to vow a vow of a Nazarite to separate themselves to the Lord: he shall separate himself from wines and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes; nor eat moist grapes, or dried," &c. &c.—Compare Judges xiii. 4—5.



make ready a people prepared\* for the Lord. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well-stricken in years. And the angel answering, said to him, I am Gabriel, who stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings: and behold thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believedst not my words, which shall be fulfilled in their season. And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple: and he made signs to them, and remained speechless. And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elizabeth conceived, and hid† herself five months, saying, Thus hath the Lord dealt with me, in the days wherein he looked on me, to take away my reproach among men.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel came unto her, and said, Hail, thou that art highly favoured! the Lord is with thee: blessed art thou among women! And when she saw him, she

\* *Κατασκευασμένον*. The use of this participle as a military term will serve to illustrate the above passage. *Στρατός κατασκευασμένος* is an army well supplied with all necessaries, ready to march and execute its general's commands on the first signal. Xen. Thucid.

*Ναὺς κατασκευασμένη*, signifies a ship fitted out with proper stores, provisions, &c. and thence in a condition to proceed on its voyage without further delay. Demost.

† The practice of retiring from society on extraordinary occasions, for the purpose of religious exercises, was usual among the Jews, not only with the priests or persons inspired, but also in common life. Ezekiel, Daniel, Zachariah, Ezra, Nehemiah, are noted instances of the former case: Elizabeth and Jephtha's daughter of the latter. Judges xi.

was troubled at his saying, and cast in her mind  
 Luke 1. 29. what manner of salutation this might be: and  
 the angel said unto her, Fear not, Mary, for thou hast found  
 favour with God: and behold thou shalt conceive in thy  
 womb, and bring forth a son, and shalt call his name  
 JESUS.—He shall be great, and shall be called the Son of  
 the Highest: and the Lord God shall give unto him the  
 throne of his father David: and he shall reign over the  
 house of Jacob for ever, and of his kingdom there shall  
 be no end! Then said Mary unto the angel, How shall this  
 be, seeing I know not man? And the angel answered, and  
 said unto her, The Holy Spirit shall come upon thee, and  
 the power of the Most High shall overshadow thee—  
 wherefore also that holy thing which shall be born of thee  
 shall be called the Son of God. And behold thy cousin  
 Elizabeth, she hath also conceived a son in her old age;  
 and this is the sixth month with her who was called bar-  
 ren: for with God nothing shall be impossible\*. And  
 Mary said, Behold the handmaid of the Lord: be it unto  
 me according to thy word. And the angel departed from  
 her.

And Mary arose in those days, and went into the hill-  
 country with haste, into a city† of Judea, and entered  
 into the house of Zacharias, and saluted Elizabeth. And  
 it came to pass, that when Elizabeth heard the salutation  
 of Mary, the babe leaped in her womb; and Elizabeth  
 was filled with the Holy Spirit, and she spake out with a  
 loud voice, and said, Blessed art thou among women, and  
 blessed is the fruit of thy womb!—And whence is this to  
 me, that the mother of my Lord should come unto me?  
 for lo, as soon as the voice of thy salutation sounded in  
 mine ears, the babe leaped in my womb for joy. And bles-

\* Παν ῥημα ἐξ ἀδυνατησῆς strictly signifies, No word or promise shall want effect.

† The city of Hebron, "in the hill-country of Judah, with the sub-  
 "urbs thereof round about it," was allotted to the families of the Kohathites,  
 descendants of Levi." See Josh. xxi. and 2 Chron. vi. 4—5.



fed is she that believed, for there shall be a performance of those things which were told her Luke 1. 45.  
from the Lord !

And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, for he hath regarded the low estate of his hand-maiden : for behold from henceforth all generations shall call me blessed, since he that is mighty hath done to me great things ; and holy is his name, and his mercy is on them that fear him, from generation to generation. He hath shewed strength with his arm ; he hath scattered the proud in the imagination of their hearts ; he hath put down the mighty from their seats, and hath exalted them of low degree : he hath filled the hungry with good things, and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy, as he spake to our fathers, to Abraham, and to his seed for ever.

And Mary abode with her about three months, and returned to her own house.

Now Elizabeth's full time came that she should be delivered, and she brought forth a son, and her § IV.  
neighbours and her cousins heard how the Lord had shewn great mercy upon her, and they rejoiced with her. And it came to pass, that on the eighth day, they came to circumcise the child ; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so, but he shall be called John ; and they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, to know how he would have him called ; and he asked for a writing-tablet, and wrote, saying, His name is John ; and they marvelled all. And his mouth was opened immediately, and his tongue, and he spoke, praising God.

And fear came on all that dwelt round about them ; and all these sayings were discoursed of throughout all the



hill-country of Judea: and all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be?—And the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Spirit, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people; and hath raised up for us in the house of his servant David a horn\* of salvation (as he spake by the mouth of his holy prophets from of old)—salvation from our enemies, and from the hands of all that hate us: to perform the mercy promised to our fathers, and in remembrance of his holy covenant, according to the oath which he sware to our father Abraham; that he would grant us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou child, shalt be called the prophet of the Most High, for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace!

And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

\* Horns, emblematically denoted power, strength, confidence, and dominion; as being the offensive weapons of the strongest and fiercest animals. Thus Psalm xviii. 1. "My God, my strength in whom I will trust: my buckler, and the horn of my salvation, and my high tower." And Psalm cxxxii. "I will make the horn of David to bud; and his crown shall flourish."

Compare Ps. lxxv. 5, 10. Deut. xxxiii. 17. Job xvi. 15. and Dan. vii. 8, &c. The Greek and Roman writers have adopted the same mode of expression. Hor. l. 3. Od. 21. "Addis cornua pauperi." Strong and rapid rivers are likewise represented with horns by the poets. See Virgil Georg. 4, 371. Hor. l. 4. Od. 14.

CHAP.

## C H A P. II.

**T**HE book of the generation of Jesus Christ, § 1.  
the son of David, the son of Abraham. Matt. i. 1.

Abraham begat Isaac, and Isaac begat Jacob; and Jacob begat Judas and his brethren; and Judas begat Pharez and Zara of Thamar; and Pharez begat Esrom; and Esrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; and Salmon begat Boaz of Rachab; and Boaz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king. And David begat Solomon of her (that had been the wife) of Uriah; and Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; and Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; and Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; and Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

So all the generations from Abraham to David are fourteen generations: and from David until the carrying away into Babylon, fourteen generations: and from the carrying away into Babylon unto Christ, fourteen generations\*.

Now

\* The genealogy of our Lord is given by Luke as follows:

GOD	Cainan	Methusela	Arphaxad	Phalec	Thara
Adam	Maleleel	Lamech	Cainan	Ragau	Abraham
Seth	Jared	Noe	Sala	Saruch	Isaac
Enos	Enoch	Sem	Heber	Nachor	Jacob
			A 4		Juda



§ II. Now the birth of Jesus Christ was on this  
 Matt. I. 18. wife: When as his mother Mary was espoused to  
 Joseph, before they came together she was found with  
 child of the Holy Spirit: then Joseph her husband, be-  
 ing a just man, and not willing to make her a publick ex-  
 ample\*, was minded to put her away privily. But while he  
 thought of these things, behold an angel of the Lord ap-  
 peared to him in a dream, saying, Joseph, thou son of Da-  
 vid, fear not to take unto thee Mary thy wife, for that  
 which is conceived in her is of the Holy Spirit. And she  
 shall bring forth a son, and thou shalt call his name  
 JESUS†, for he shall save his people from their sins. Now  
 all this was done that it might be fulfilled, which was spoken  
 of the Lord by the prophet, saying, “Behold a virgin shall  
 “conceive and bear a son, and they shall call his name  
 “EMMANUEL‡,” which being interpreted, is God with us.  
 Then Joseph, being raised from sleep, did as the angel of  
 the Lord commanded him, and took unto him his wife; and  
 he knew her not until she had brought forth her first born.

§ III. AND it came to pass in those days that there  
 Luke 2. 1. went out a decree from Cæsar Augustus for taxing  
 the whole earth. || This taxation was first made when

Juda	Jesse	Juda	Cosam	Joseph	Joseph
Pharez	David	Simeon	Addi	Semei	Janna
Efrom	Nathan	Levi	Melchi	Mattathias	Melchi
Aram	Mattatha	Matthat	Neri	Maath	Levi
Aminadab	Menan	Jorim	Salathiel	Nagge	Matthat
Naaßon	Melea	Eliezer	Zorobabel	Efli	Heli
Salmon	Eliakim	Jose	Refa	Naum	Joseph
Booz	Jonan	Er	Joanna	Amos	JESUS
Obed	Joseph	Elmodam	Juda	Mattathias	

\* The punishment ordained in this case by the Jewish law, was to be stoned to death (Deut. ch. xxii.) ; to prevent which Joseph, from motives of humanity, intended to give up the betrothment, or divorce her before the marriage was consummated. This might be done by giving her a bill of divorce-ment in presence of some mutual friends, and one or two of the rabbins, without specifying to them the reasons for his conduct. Mishna.

† Or Joshua, i. e. Saviour.

‡ Isai. i. 14.

|| Taxation. — This ἀπογραφη, or census, was a general survey and enroll-ment of persons, and the value of their estates made previous to an universal taxation. Vid. Joseph. Antiq. 18. 4.

Cyrenius



Cyrenius was governor of Syria ; and all went to be taxed, every one into his own city. Joseph also <sup>Luke 2. 2.</sup> went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, (because he was of the house and lineage of David) to be taxed with Mary, his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered, and she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger, because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night : and lo ! the angel of the Lord came upon them, and the glory of God shone round about them ; and they were sore afraid. And the angel said unto them, Fear not, for behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day, in the city of David, a Saviour, who is Christ the Lord \*; and this shall be a sign unto you ; ye shall find a babe wrapped in swaddling-clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good-will towards men !

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known to

\* *Χριστός κυριος*, Anointed Lord, It was the custom of the Jews to anoint with oil persons appointed to high offices, as the priests and kings. This ceremony was performed by the high priest, or some sanctified person, through whom new powers were communicated after the anointing. Saul was anointed king by Samuel, and soon after prophesied. Thus also, 1 Sam. 16. "Then Samuel took the horn of oil and anointed David in the midst of his brethren, and the Spirit of the Lord came upon David from that day forward."

Jesus the great king and priest, the second David, is entitled Christus, or Messiah, i. e. The Anointed, by way of eminence, "being anointed with the oil of gladness above his fellows," Psalm xlv. Whence it was afterwards used as a proper name of Jesus. Luke iv. 18.

us. - And they came with haste, and found Mary  
 Luke 2. 15. and Joseph, and the babe lying in the manger.  
 And when they had seen it, they made known abroad the  
 saying which was told them concerning this child. And  
 all they that heard wondered at those things which were told  
 them by the shepherds. But Mary kept all these things,  
 and pondered them in her heart. And the shepherds re-  
 turned, glorifying and praising God for all the things that  
 they had heard and seen, as it was told unto them.

§ IV. AND when eight days were accomplished for  
 the circumcision of the child\*, he was called  
 JESUS, the name given by the angel before he was con-  
 ceived in the womb. And when the days of her purifi-  
 cation were accomplished, according to the law of Moses†  
 they brought him to Jerusalem, to present him to the Lord,  
 (as it is written in the law of the Lord, Every male that  
 openeth the womb shall be called holy to the Lord) and  
 to offer a sacrifice according to that which is said in the law  
 of the Lord, a pair of turtle doves or two young pigeons.

And, behold, there was a man in Jerusalem, whose  
 name was Simeon, and the same man was just and de-  
 vout, waiting for the consolation of Israel; and the Holy  
 Spirit was upon him. And it was revealed to him by  
 the Holy Spirit, that he should not see death before he had  
 seen the Lord's Christ. And he came by the Spirit in-  
 to the temple; and when the parents brought in the child  
 Jesus to do for him after the custom of the law, then took he  
 him up in his arms, and blessed God, and said, Lord, now  
 lettest thou thy servant depart in peace, according to thy  
 word, for mine eyes have seen thy salvation, which thou  
 hast prepared before the face of all people; a light to  
 lighten the Gentiles, and the glory of thy people Israel.  
 And Joseph and his mother marvelled at the things which  
 were spoken of him; and Simeon blessed them, and said

\* Gen. xvii. 12.

† Lev. xii. 1, &amp;c.



unto Mary his mother, Behold this child is set for  
 the fall and rising again of many in Israel, and <sup>Luke 2. 34.</sup>  
 for a sign\* which shall be spoken against, (yea, a sword  
 shall pierce thy own soul also) that the thoughts of many  
 hearts may be revealed.

And there was one Anna, a prophetess†, the daughter of  
 Phanuel, of the tribe of Aser; she was of a great age, and  
 had lived with her husband seven years from her virginity;  
 and she was a widow of about fourscore and four years,  
 who departed not from the temple, but served God with  
 fastings and prayers night and day: and she coming in that  
 instant gave thanks likewise unto the Lord, and spake  
 of him to all them that looked for the redemption of Je-  
 rusalem.

Now when Jesus was born in Bethlehem, of <sup>§ v.</sup>  
 Judea, in the days of Herod the king, behold, <sup>Mat. 2. 1.</sup>  
 there came wise-men‡ from the east to Jerusalem, saying,  
 Where

\* *Σημα ἀνιλεγομενον*. *Σημα* often signifies a mark or butt, set up in mi-  
 litary exercises, to be aimed at, or attacked by arrows, spears, swords, &c.  
 There is a similar allusion in Job, chap. xvi. "God hath delivered me to the  
 "ungodly.—He hath set me up for his mark.—His archers compass me round  
 "about—and he runneth upon me like a giant."—The same metaphor is  
 continued in the address to Mary—"A sword shall pierce thy own soul also."

† *Προφητισσα*. The proper definition of a prophet may be collected from  
 Numb. xii. 6. "If there be a prophet among you, I the Lord will make  
 "myself known unto him in a vision, and will speak unto him in a dream."  
 That women were thus favoured, as well as the other sex, with divine com-  
 munications, appears in many instances. "Miriam and Aaron said, Hath  
 "the Lord indeed spoken only by Moses? Hath he not spoken also by us?"  
 Numb. xii. 2. Debora the wife of Lapidoth is stiled a prophetess, and  
 acted as an inspired judge. Judg. iv. 4—5.—Compare chap. ii. 18. and Ju-  
 dith viii. 31. and xi. 16 to 20. Philip the Evangelist, of Cæsarea, had four  
 daughters, virgins, who prophesied, Acts xxi. 9. Ezekiel, chap. xiii. 17. re-  
 proves false prophetesses or diviners, who "prophesied out of their own heart."

‡ *Μαγοι*. These wisemen or Magi are supposed by many to have belonged  
 to the celebrated priesthood of Persia, which was much respected among the  
 eastern nations, and had the pre-eminence in politics and natural philosophy,  
 as well as religion. More probably they were of the class mentioned by  
 Daniel the prophet, under the denomination of magicians, astrologers, Chal-  
 deans, and soothsayers, who had nearly the same character as the Persian Magi;  
 and were held in great esteem by the old monarchs of Babylon, being consulted  
 by them in all cases of difficulty. Daniel himself, "forasmuch as an excellent  
 "spirit and knowledge, and understanding, interpreting of dreams, and  
 "shewing of hard sentences, and dissolving of doubts, was found in him,"  
 was appointed master of the magicians, &c. and third ruler in Belshazzar's  
 king;



Mat. 2. 2. Where is he that is born king of the Jews? for we have seen his star\* in the east, and are come to worship him. When Herod the king, had heard these things, he was troubled, and all Jerusalem with him: and when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born? And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet; "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a governor that shall rule my people Israel†."

Then Herod, having privately called the wisemen, inquired of them diligently what time the star appeared; and he sent them to Bethlehem, and said, Go and search dili-

kingdom.—This order of men retained their influence in those countries to the time of our Saviour. They were particularly famous for their skill in astronomy, and had kept a regular account of all remarkable phænomena among the celestial bodies for some centuries prior to Alexander the Great.

Compare Exod. vii. 11. Acts viii. 9, and 13. and xix. 19.

\* According to the opinion of ancient astrologers every man had a ruling-star, which came into existence with him, having its degree of brightness proportioned to the splendor or obscurity of his condition in life, and which by its falling was thought to prognosticate his death, "Sidera, ut vulgus existimat, singulis attributa nobis; et clara divitibus, minora pauperibus, obscura defectis, ac pro forte cujusq. lucentia, adnumerata mortalibus: cum suo quæq. homine orta moriuntur; aliquem extingui decidua significant." Pliny, lib. 2. chap. 8.

A new star appearing was generally supposed to portend the birth of some great prince, or his accession to the throne. Such an one appeared soon after Augustus Cæsar was proclaimed emperor of Rome, which he pronounced to be the star presiding over his birth; "sibi illum natum, seq. in illo nasci interpretatus est." Vid. Plin. l. 2. c. 25, who mentions other curious particulars.

Tacitus, lib. 11, 25. and Suetonius, in Vita Vespasian. take notice of a report, founded on ancient prophecies, which generally prevailed about this time in the east, that a great king should arise out of Judea, whose dominion should extend over the whole earth.

These circumstances being jointly considered, will lead us to observe that a miraculous phænomenon was on this occasion presented to the eastern sages; every way suited to their received opinions and expectations, and which could not therefore fail of producing its proper effect on them, as recorded by the Evangelist.

† Micah v. 2. "But thou Bethlehem Ephratah, though thou be little among the thousands of Juda, yet out of thee shall come forth to me he that is to be ruler in Israel, whose goings forth hath been from of old, from everlasting." Ver. 4. "And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God," &c.

gently

gently for the child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed, and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.—And when they were come into the house, they saw the young child with Mary, his mother; and fell down, and worshipped him; and opening their treasures, presented unto him gifts, gold, frankincense, and myrrh.\* And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way. And when they were departed, behold the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord, by the prophet, saying, “ Out of Egypt have I called my Son.†”

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias,

\* No person of eminence, in the eastern countries, was ever approached by strangers without the offer of a present, often very considerable in value. When Saul was seeking his father's asses, his servant says, “ Behold there is in this city a man of God, an honourable man, all that he saith doth surely come to pass: now let us go thither. Then said Saul to his servant, But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God,” &c.

The queen of Sheba, or Sabæa, in Arabia, gave to Solomon “ an hundred and twenty talents of gold, and of spices very great store, and precious stones.” 1 Kings x.

† Hof. xi. 1.



the prophet, saying, "In Rama was there a voice heard—Lamentation and weeping, and great mourning: Rachel weeping for her children and would not be comforted, because they are not.†"

But when Herod was dead, behold an angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel, for they are dead who sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel: but when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee; and he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."

And the child grew, and waxed strong in spirit, being filled with wisdom; and the grace of God was upon him.

§ VI. Now his parents went to Jerusalem every year at the feast of the passover; and when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it: but they, supposing him to have been in the company, went a days journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days, they found him in the temple, sitting in the midst of the doctors †, both hearing them and asking them questions; and all that heard him were astonished at his understanding and answers.

And when they saw him, they were amazed; and his mother said unto him, My son, why hast thou thus dealt

† Jer. xxxi. 15.—† See note chap. v. § 2. and 3.



with us? Behold, thy father and I have sought thee sorrowing! And he said unto them, How is it that ye sought me? wist ye not that I must be about my father's business? And they understood not the saying which he spake unto them. Luke 2. 48.

And he went down with them, and came to Nazareth, and was subject unto them. And his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and men.

## C H A P. III.

**N**OW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lyfania tetrarch of Abilene; Annas and Caiaphas being the high priests; the word of God came unto John, the son of Zacharias, in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins, and saying, Repent ye, for the kingdom of heaven is at hand. As it is written in the book of the words of Esaias the prophet, saying, "Behold I send my messenger before thy face, who shall prepare thy way before thee. The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.\* Every valley shall be filled, and every mountain and hill shall be brought low; the crooked shall be made straight, and the rough ways smooth; and all flesh shall see the salvation of God." And the same John had his raiment of camel's hair, and a girdle of skin† about his loins, and his meat was locusts and wild honey‡. § 1. Luke 3. 1. Mark 1. 2, &c. Mat. 3. 4.

Then

\* Isaiah xl. 3—4. † The dress of Elias the prophet, 2 Kings, i. 8.

‡ Locusts, *acridæ*, are to this day frequently used as food in those countries. They were allowed in the Jewish law. Levit. xi. 22. "Ye may eat the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. But all other flying, creeping things, which have four feet, shall be an abomination unto you."

The

Mat. 3. 5. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees \* come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father, for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith Luke 3. 10. unto them, He that hath two coats, let him im-

The species is the *Gryllus Locusta migratorius*, which is bred abundantly in all the warm countries of Asia and Africa, and often passes over from thence into Spain, Italy, and other parts of Europe. Plin. lib. 30.—The wild honey is the honey-dew on the leaves of trees, which exudes plentifully in those warm countries; and was drank mixed with water. Diod. Sic. Vid. 1 Sam. xiv. 25—26.—The articles of food and clothing here mentioned, are the natural produce of the desert country: with which John, being an inhabitant, contented himself. See note, Luke xv. 16.

\* The Sadducees were an ancient religious sect among the Jews, having been instituted 300 years before Christ, and so denominated from their founder Sadoc. They did not believe in angels, or any other spiritual existences, except God alone. Having then no hope of arriving at such a state of being, they, on all occasions, combated the doctrine of resurrection. They professed, like some heathen philosophers, to cultivate virtue for its own sake, and to serve God disinterestedly, without any inducement from the expectation of reward. On this principle a future state was deemed unnecessary. However, they were of opinion, from the present constitution of things, that all bad actions or wrong measures in life, almost certainly carried their punishment along with them; or entailed it in consequence. They rejected all traditions of men, nor would acknowledge any writings, except the five books of Moses, to be of divine original.

The PHARISEES began to be noted as a sect about 150 years before the time of our Saviour. They maintained the immortality of the soul, and a future state of retribution. Their adherence to the law of Moses was particularly strict; yet they paid an equal attention to certain tales and ordinances handed down by tradition, without any established authority. They also affected a peculiar sanctity and purity of manners. On the whole, the pharisaical tenets were just the reverse of those of the Sadducees. These two sects however agreed, though from different motives, in uniformly persecuting our Lord and his followers.—Vid. note ch. ix. § 1. and Joseph. Antiq. 182.

part



part to him that hath none; and he that hath meat, let him do likewise. Luke 3. 11.

There came also publicans\* to be baptized, and said unto him, Teacher, what shall we do? And he said unto them, Exact no more than that which is appointed you.

The soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your pay.

And as the people were in expectation, and all men mused in their hearts concerning John, whether he were the Christ or not, John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to stoop down and unloose: he shall baptize you with the Holy Spirit and with fire†: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

Now when all the people were baptized, it came to pass, that Jesus came also from Nazareth of Galilee to Jordan unto John to be baptized of him: but John forbad him, saying, I have need to be baptized of thee, and comest thou unto me? And Jesus answering, said unto him, Suffer it now, for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water and prayed: and lo! the heavens were opened unto him, and he saw the Spirit of God descending in bodily shape like Mat. 3. 13.

\* *Τελωναι*, Publick officers appointed under the Roman government to collect all tributes, tolls and imposts throughout their dominions, nearly on the same plan as the farmers of the revenue in France. Their exactions and other enormities in the exercise of this employment, made them general objects of hatred.

† We find frequent mention made of Fire in scripture, as the symbol of the highest degree of purity, or the most efficacious means of purification; and also as the most awful instrument of divine vengeance. Zachar. xiii. 9. Mal. iii. 2. Isai. vi. 6. ix. 5. 1 Cor. iii. 13, and 15. Heb. i. 7. The Talmudic writers say, with reference to the same emblem, that the ministering angels bathed themselves in rivers of fire 365 times. *Jalkut. Ruben. f. 3—4.*



Luke 3. 22. a dove, and lighting upon him : and lo a voice from heaven, saying, This is my beloved Son, with whom I am well pleased.

And Jesus himself began to be about thirty years of age, being, as was supposed, the son of Joseph.

§ I. THEN Jesus being full of the Holy Spirit, Mat. 4. 1. returned from Jordan, and was immediately led by the Spirit into the wilderness, to be tempted of the devil : and he was with the wild beasts. And when he had fasted forty days, and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command this stone that it be made bread. But Jesus answered him, saying, It is written, “ Man shall not live by bread alone, but “ by every word that proceedeth out of the mouth of God.”

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple ; and saith unto him, If thou be the Son of God, cast thyself down from hence : for it is written, “ He shall give his angels “ charge concerning thee, to keep thee ; and in their “ hands they shall bear thee up, lest at any time thou dash “ thy foot against a stone†.” Jesus answering, said unto him, It is written again, “ Thou shalt not tempt the “ Lord thy God‡.”

Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, in a moment of time ; and saith unto him, All this power will I give thee, and the glory of them : for that is delivered unto me, and to whomsoever I will, I give it. If thou therefore wilt fall down and worship me, all these things shall be thine. Then saith Jesus unto him, Get thee behind me, Satan ; for it is written, “ Thou shalt “ worship the Lord thy God, and him only shalt thou “ serve||.” And when the devil had finished all the

† Ps. xci. 11.

‡ Deut. viii. 16.

|| Deut. x. 20.

tempta-

temptation, he departed from him for a season: <sup>Mat. 4. 11.</sup> and, behold, angels came and ministered unto him.

AND John bare witness of him, and cried, say- § III.  
ing, This was he of whom I spake, He that cometh <sup>John 1. 11.</sup> after me is preferred before me, for he was before me: and of his fulness have all we received, and grace for grace\*; for the law was given by Moses; the grace and the truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.

And this is the record of John, when the Jews sent from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not, but confessed, I am not the Christ? And they asked him, What then? art thou Elias? And he saith, I am not. Art thou a prophet†? He answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou concerning thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they that were sent were of the Pharisees; and they asked him, and said unto him, why baptizest thou then, if thou be not the Christ, nor Elias, neither a prophet? John answered them, saying, I baptize with water, but there standeth one in the midst of you, whom ye know not; he it is, who, coming after me, is preferred before me, the latchet of whose shoes I am not worthy to unloose.—These things were done in Bethabara, beyond Jordan where John was baptizing.

\* Grace for grace, i. e. one gracious dispensation in place of another.

† ο Προφητης ει συ; Our translators have rendered this, Art thou the (or that) prophet? of which no proper sense can be made. The article ο is here used indefinitely, as in other passages of the gospels. Luke x. 6. *Kai ean men η exei υιος ειρηνης*, which is rightly translated, If a son of peace be there.

There is a parallel passage Mark vi. 14. which may serve to elucidate the above. When Herod enquired concerning Jesus, "some said it is John the Baptist, others that it is Elias: and others said it is a prophet, or as one of the prophets."



John 1. 29. The next day, John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world. This is he, of whom I said, after me cometh a man who is preferred before me, for he was before me : and I knew him not†,—but that he should be made manifest to Israel : therefore am I come baptizing with water. And John bare witness, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not ; but he that sent me to baptize with water, the same said to me, He, upon whom thou shalt see the Spirit descending and remaining on him, the same is he who baptizeth with the Holy Spirit. And I saw and bare record that this is the Son of God.

Again, the next day after, John stood with two of his disciples, and looking upon Jesus as he walked, he saith, Behold the Lamb of God ; and the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye ? They said unto him, Rabbi, (which, being interpreted, signifies teacher) where dwellest thou ? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day, it being about the tenth hour. ‡ Andrew, the brother of Simon Peter, was one of the two who heard John speak of him, and followed him ; he first findeth his own brother Simon, and saith to him, We have found the Messias, (which is, being interpreted, the Anointed) and he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona, thou shalt be called Cephas, (which is by interpretation Peter) ||.

† John, though he must have been before acquainted with Jesus, knew not his real character ; as Saviour, and the anointed Son of God, till he saw the miraculous descent of the dove upon him. None of his relations seemed willing to believe this for some time ; and even his own mother “ knew not “ the saying.” Luke ii. 50. They all, however, respected him for his great piety, and sanctity of manners ; whence John says above, I have need to be baptized of thee.

‡ Four o'clock in the afternoon. — || i. e. A rock.

On



On the morrow Jesus would go forth into Galilee, and finding Philip, he saith unto him, Follow <sup>John 1. 43.</sup> me. Now Philip was of Bethsaida, the city of Andrew and of Peter: Philip findeth Nathanael, and saith to him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said to him, Can there any good thing come out of Nazareth? Philip saith to him, Come and see. Jesus saw Nathanael coming unto him, and saith of him, Behold! an Israelite indeed, in whom is no guile. Nathanael saith to him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God, thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.

AND on the third day there was a marriage § IV. in Cana of Galilee, and the mother of Jesus <sup>John 2. 1.</sup> was there. And both Jesus was called and his disciples to the marriage. And the wine failing, the mother of Jesus saith unto him, They have no wine. Jesus saith to her, Woman, what have I to do with thee? † Mine hour is

† *Τι μοι και σοι*, appears to have been a proverbial interrogation in most of the ancient languages, applicable to those who seemed to assume undue advantages, or make unseasonable attacks upon the privileges of others; and was in great measure vituperative. Its use both in the Greek and Hebrew books of scriptures authenticates this idea. See Josh. xxii. 24. 2 Sam. xvi. 10. 1 Kings, 17, 18. 2 Chron. xxxv. 20. Joel, iii. 4. Mat. viii. 29. Mark, i. 24. Luke iv. 34. The expression frequently occurs in profane authors in the same sense; thus Q. Curt. lib. vii. viii. makes the Scythians apply it to Alexander, when he invaded them, as Pharaoh Necho did to Josiah, 2 Chron. xxxv. 20. *Quod nobis tecum est, nunquam terram tuam attigimus: Quid erat huic Fabio?* says Cicero. And again, *Cum Vatinii Legionibus, quid erat Antonio?* The expression is used by Anacreon, in Greek, *Τι μοι και μακροῖς αὐλοῖς*.

John 2. 4. is not yet come. His mother saith to the servants, Whatsoever he saith unto you, do. And there were set there six stone water-vessels, after the manner of the purifying of the Jews, containing two or three metrets† a piece. Jesus saith unto them, Fill the vessels with water; and they filled them up to the brim: and he saith to them, Draw off now, and bear unto the governor of the feast: and they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (though the servants knew, who drew off the water) he calleth the bridegroom, and saith to him, Every man at the beginning doth set forth good wine, and when they have drunken much, then that which is worse; but thou hast kept the good wine even till now.

This beginning of miracles Jesus made in Cana of Galilee, and manifested his glory; and his disciples believed on him. After this he went down to Capernaum, he and his mother, and his brethren, and his disciples; and they continued there not many days.

## C H A P. IV.

§ 1. **N**OW the Jews passover was at hand, and Jesus went up to Jerusalem. And he found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting†; and having made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen, and poured out the changer's gain, and overthrew the tables; and said to them that sold

By Demosthenes, *Τὶ νομῶ καὶ βασανῶ*. By Aristophanes, *Τὶ γὰρ εἰς ἔρεχθει καὶ κολοιοῖς καὶ κυσίν*. By Herodotus, *Σοὶ καὶ τέτοισι πρᾶγμα τί εἴς*, &c. &c.

† The Metret, *μήλητης*, was the largest liquid measure among the Greeks, and equivalent to about ten gallons.

The vessels for purification stood in a room apart. See chap. ix. § 1.

\* A market was allowed to be held in the outer court of the temple, set apart for the Gentiles. The money-changers, *κεμαλισταὶ* or *κοληδισταὶ*, attended there to exchange the money of foreign countries for current coin, reserving to themselves a small premium.

doves,



doves, Take these things hence : make not my Father's house an house of merchandize. Then <sup>John 2. 16.</sup> his disciples remembered that it was written, " The zeal " of thine house hath eaten me up†."

The Jews therefore answered and said to him, What sign shewest thou to us, seeing that thou doest these things ? Jesus answered and said to them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days ? But he spake of the temple of his body :—when therefore he was risen from the dead, his disciples remembered that he had said this to them ; and they believed the scripture, and the word which Jesus spake.

Now as he was in Jerusalem, at the feast, many believed on his name, seeing the miracles which he did. Jesus, however, did not trust himself to them, because he knew all ; and needed not that any should testify of man, for he knew what was in man.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God ; for no one can do these miracles which thou doest, except God be with him. Jesus answered and said to him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old ? Can he enter a second time into his mother's womb, and be born ? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Marvel not that I said to thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but

† Psalm lxi. 9.



John 3. 8. canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a teacher of Israel, and knowest not these things? Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? For no man hath ascended into heaven, except he who came down from heaven, even the Son of Man, who was in heaven. And as Moses lifted up the serpent in the wilderness†, even so must the Son of Man be lifted up, that whosoever believeth in him may not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life; for God sent not his Son into the world to judge the world, but that the world through him might be saved. He that believeth on him is not judged, but he that believeth not is judged already, because he hath not believed in the name of the only begotten Son of God. And this is the judgment, ‡ that light is come into the world, and men loved darkness rather than light, because their deeds were evil: for every one that doeth evil hateth the light, neither cometh unto the light, lest his deeds should be reproved. But he who doeth truth cometh unto the light, that his deeds may be made manifest that they are wrought in God.

§ II. AFTER these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized. John was also baptizing in Enon, near to Salem, because there was much water there; and they came to him, and were baptized. Then there

† Numb. xxi. 8—9

‡ i. e. The indictment on which men are brought to judgment.

arose a question between some of John's disciples and the Jews, about purifying ; and they <sup>John 3. 25.</sup> came unto John, and said to him, Rabbi, he who was with thee beyond Jordan, to whom thou didst bear witness, behold he also baptizeth, and all come unto him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom, but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice\*. This my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all ; he that is of the earth is earthly, and of the earth speaketh. He that cometh from heaven is above all ; and what he hath seen and heard that he testifieth, and no man receiveth his testimony. He that hath received his testimony, hath sealed it that God is true : for he whom God hath sent speaketh the words of God ; for God giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life ; and he that believeth not on the Son shall not see life, but the wrath of God abideth upon him.

\* The Baptist shews his inferiority to Jesus, by terming him the bridegroom, as head and possessor of the Christian church, his mystic spouse ; John himself in the new dispensation acting only a second part, as Paranympus ; the companion and friend of the bridegroom, who attended on him constantly through the whole marriage solemnity.

The rejoicing at the bridegroom's voice refers to the bridal songs sung by the parties themselves, and their intimate friends (the children of the bridechamber, Mat. ix. 15.) of which the following is an instance : " Blessed art thou, O Lord, our God, who hast created joy and gladness, the bridegroom, and the bride, charity and brotherly love, rejoicing and pleasure, peace and society.—Let there be suddenly heard in the cities of Judah, in the streets of Jerusalem, the voice of joy and gladness, the voice of the bridegroom and the bride. The voice of exultation in the bridechamber is sweeter than any feast ; and children sweeter than the sweetness of a song." These rejoicings usually continued seven days.

The song of Solomon is an elegant specimen of the nuptial songs : and may therefore be applied also with propriety to the espousals of Christ and his church.

And



<sup>Luke 3. 18.</sup> And many other things in exhortation preached he unto the people. But Herod the tetrarch being reprov'd by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this, above all, that he shut up John in prison.

§ III. WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples) he left Judea, and departed again in the power of the Spirit into Galilee. And he must needs go through Samaria: Then cometh he to a city of Samaria, called Sichar, near to the parcel of ground which Jacob gave to his son Joseph\*; and a well of Jacob's was there. Jesus, therefore, being wearied with his journey, sat down|| to rest at the well; and it was about the sixth hour†. There cometh a woman of Samaria to draw water; Jesus saith to her, Give me to drink (for his disciples were gone away unto the city to buy meat). Then saith the woman of Samaria to him, How is it that thou, being a Jew, askest to drink of me, who am a woman of Samaria? (for the Jews have no intercourse with the Samaritans‡) Jesus answered and said to her, If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water. The woman saith to him, Sir, thou hast not a vessel to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater

\* Gen. xlviii. 22. xxxiii. 19.

|| *Exadicev* & *ἰως*. "Sub alta platano yel pinu, jacens sic temere." Hor. 2. Od. xi. 13.

† Twelve o'clock at noon.

‡ See 2 Kings xvii. 24. to 41. Ezra iv. Nehem. iv. and Joseph. Antiq. ix. 86. xx. 61.

The Jews' abhorrence for the Samaritans further appears from the following passages: Tanchuma, fol. 34. 4. "He that eateth any thing belonging to a Samaritan, is as one that eateth swine's flesh." And "No Samaritan becometh a proselyte in Israel; nor have they part in the resurrection of the dead, any more than the men of Sodom."



than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle? <sup>John 1. 12.</sup> Jesus answered and said to her, Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall not thirst for ever. But the water which I shall give him, shall become in him a fountain of water, springing up unto everlasting life. The woman saith unto him, Sir, Give me this water that I may not thirst, neither come hither to draw. Jesus saith to her, Go call thy husband, and come hither. The woman answered and said, I have no husband. Jesus saith to her, Thou hast well said, I have no husband, for thou hast had five husbands, and he whom thou now hast is not thy husband; in that saidst thou truly. The woman saith to him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain\*; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith to her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father: ye worship what ye know not; we worship what we know, for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a spirit, and they that worship him, must worship him in spirit and in truth. The woman saith to him, I know that Messias cometh, he who is called Christ: when he is come, he will tell us all things. Jesus saith to her, I that speak to thee am he. And upon this came his disciples, and marvelled that he talked † with

\* The Samaritans built a temple, in opposition to that at Jerusalem, on Mount Gerizim; having applied to this mountain what is said Deut. xxvii. 4. concerning Mount Ebal.

† The Jews did not usually converse with women in publick. Joma, 240. 2. It is said, Berashoth, fol. 43. 2. "Let no student of wisdom hold conversation with a woman in the market-place, not even if she be a near relation."

John 4. 27. the woman ; yet no one said, What seekest thou, or why talkest thou with her?

The woman then left her water vessel, and went away into the city, and said to the men, Come, see a man who told me all things that ever I did. Is not this the Christ? They went, therefore, out of the city and came unto him.

In the mean while his disciples prayed him, saying, Rabbi, Eat : but he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not, There are yet four months, and then cometh harvest\*—behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already for harvest : and he that reapeth receiveth wages, and gathereth fruit unto life eternal ; that both he that soweth and he that reapeth may rejoice together. For herein that saying is true, One soweth, another reapeth :—I sent you to reap that whereon ye bestowed no labour ; others have laboured, and ye are entered into their labour.

And many of the Samaritans of that city believed on him, for the saying of the woman, who testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him to tarry with them, and he abode there two days. And many more believed because of his own word ; and said unto the woman, Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

\* Τετραμηνον εστι και ο θερισμος ερχεται ! This appears to have been a proverbial expression among husbandmen, while they waited, after the business of seed time was finished, in expectation of the periodical rains to make their labours productive. There is a similar allusion Amos iv. 7. The above discourse was held with the disciples about the beginning of harvest : its application to the forwardness of the gospel is obvious.

Now



Now after the two days he departed thence, § 14. and went into Galilee: for Jesus himself testified that a prophet hath no honour in his own country\*. Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem, at the feast; for they also went unto the feast. So Jesus came again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum: when he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son, for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders ye will not believe. The nobleman saith unto him, Lord, come down ere my child die. Jesus saith to him, Go thy way, thy son liveth; and the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down his servants met him, and told him, saying, Thy son liveth: then inquired he of them the hour when he began to amend; and they said unto him, Yesterday, at the seventh hour†, the fever left him. So the father knew that it was at that same hour in which Jesus said unto him, Thy son liveth; and himself believed, and his whole house.

This is again the second miracle that Jesus did coming out of Judea into Galilee.

And he went and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zebu-<sup>Mat. 4. 13.</sup>

\* John might here intend to assign a reason why our Lord did not return to his native city, Nazareth, and begin his ministry at that place. Matthew in a parallel passage, says, When Jesus had heard that John was cast into prison, he departed into Galilee, and went to reside at Capernaum, καὶ ἀλυσῶν Ναζαρεθ, having quitted Nazareth. This he seems to have done some time before; for we are told, John ii. 11, 12. that after the marriage of Cana, he went down with his family not to Nazareth, but to Capernaum, where they continued till the passover.

† Ten o'clock afternoon.

Mat. 4. 13. lon and Nephthalim, that it might be fulfilled which was spoken by Esaias the prophet, saying, "The land of Zebulon, the land of Nephthalim"—by way of the sea, beyond Jordan, the Galilee of "the Gentiles—the people sitting in darkness saw a "great light, and to them who sat in the region and "shadow of death, light is sprung up\*."

## C H A P. V.

§ I. **F**ROM that time Jesus began to preach the Mat. 4. 17. gospel of the kingdom of God, and to say, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Now as he walked by the sea of Galilee, he saw the two brethren, Simon called Peter; and Andrew his brother, casting a net into the sea; for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets and followed him. And when he had gone a little farther thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them. And they immediately left their father in the ship with the hired servants, and followed after him.

§ II. **A**ND Jesus went about all Galilee, teaching Mat. 4. 23. in their synagogues†, and preaching the gospel of the kingdom, and healing all manner of sickness,

\* Isaiah ix. 1—2.

† Our Lord might teach in the synagogues of Galilee, not on the sabbath days only: for they were held likewise on two other days of the week, viz. the second and fifth, and at the times of solemn fasts and festivals. There were also prayers read every morning and evening.

The office of reading, or expounding the law, and of admonishing, was not always performed by ministers appointed for the purpose, but might be done by any person, with leave from the ἀρχισυναγωγος, the chief teacher or scribe of the place. Gemara, f. 26. Megilla. 4—6.

Compare Acts xiii. 15. Ch. vii. § 7.



and all manner of disease among the people; <sup>Mat. 4. 23.</sup> being glorified of all.

And he came to Nazareth, where he had <sup>Luke 4. 16.</sup> been brought up: and he went into the synagogue, as his custom was, on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Esaias, and unfolding the book, he found the place where it is written, “\* The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor, he hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and to the blind recovery of sight, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.” And having folded up the book, he gave it again to the minister, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, To-day is this scripture fulfilled in your ears:—and all bare him witness, and wondered at the gracious words which proceeded out of his mouth; and they said, Is not this Joseph’s son? And he said unto them, Ye will surely say unto me this proverb, Physician heal thyself: what soever we have heard done in Capernaum, do also here in thy country; and he said, Verily I say unto you, No prophet is accepted in his own country; but I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, whence great famine was throughout all the land: but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow†. And many lepers were in Israel in the time of Eliseus the prophet, yet none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath;

\* Isaiah, lxi. 1.    † See 1 Kings, xvii. 9. 2 Kings, ch. v.

and rising up, they thrust him out of the city,  
Luke 4. 29. and led him unto the brow of the hill, whereon  
 their city was built, that they might cast him down  
 headlong: but he, passing through the midst of them,  
 went his way.

§ III. AND his fame went throughout all Syria:  
Mat. 4. 24. and they brought unto him all sick persons  
 that were taken with divers diseases, and torments, and  
 those who were possessed with demons, and those who  
 were lunatic, and those that had the palsy, and he  
 healed them. And there followed him great multitudes  
 of people from Galilee, and from Decapolis, and from  
 Jerusalem, and from Judea, and from beyond Jordan.

Mat. 5. 1. And seeing the multitudes he went up into  
 a mountain: and when he was set, his disciples  
 came unto him. And he opened his mouth, and taught  
 them, saying, Blessed are the poor in spirit: for theirs  
 is the kingdom of heaven. Blessed are they that mourn:  
 for they shall be comforted. Blessed are the meek: for  
 they shall inherit the earth. Blessed are they that hun-  
 ger and thirst after righteousness: for they shall be  
 filled. Blessed are the merciful: for they shall obtain  
 mercy. Blessed are the pure in heart: for they shall  
 see God. Blessed are the peace-makers: for they shall  
 be called the children of God. Blessed are they who  
 are persecuted for righteousness sake: for theirs is the  
 kingdom of heaven. Blessed are ye when men shall re-  
 vile you and persecute you, and shall say all manner of  
 evil against you falsely, for my sake: rejoice and be  
 exceeding glad, for great is your reward in heaven, for  
 so persecuted they the prophets who were before you.

Luke 6. 24. But wo unto you that are rich: for ye have  
 received your consolation. Wo unto you that  
 are full: for ye shall hunger. Wo unto you that laugh  
 now: for ye shall mourn and weep. Wo unto you  
 when



when all men shall speak well of you : for so <sup>Luke 6. 26.</sup>  
did their fathers to the false prophets.

Ye are the salt of the earth, but if the salt <sup>Mat. 5. 13.</sup>  
have lost its savour, wherewith shall it be  
salted; it is thenceforth good for nothing but to be  
cast out and to be trodden under foot of men.

Ye are the light of the world : a city that is set on a  
hill cannot be hid. Neither do men light a candle, and  
put it under a bushel, but on a candlestick; and it  
giveth light to all that are in the house. Let your light  
so shine before men, that they may see your good works,  
and glorify your Father who is in heaven.

Think not that I am come to destroy the law, or the  
prophets; I am not come to destroy, but to fulfil; for  
verily I say unto you, Till heaven and earth pass away,  
one jot or one tittle shall in no wise pass from the law till  
all be fulfilled. Whosoever, therefore, shall break one of  
the least of these commandments, and shall teach men  
so, he shall be called the least in the kingdom of hea-  
ven: but whosoever shall do and teach them, the same  
shall be called great in the kingdom of heaven. For I say  
unto you, that except your righteousness shall exceed the  
righteousness of the Scribes and Pharisees, ye shall by  
no means enter into the kingdom of heaven.

Ye have heard that it was said by them of old time,  
thou shalt not kill, and whosoever shall kill shall be in  
danger of the judgment\*: but I say unto you, That  
whosoever is angry with his brother without a cause,  
shall be in danger of the judgment; and whosoever  
shall say to his brother, † Raca, shall be in danger of

\* Κρισις. This term seems to denote a particular court of the Jews,  
as well as the sanhedrim or grand council of LXX, mentioned in the  
next paragraph. There was a council of twenty-three persons appointed  
in all the principal cities of Judea, to take cognizance of particular offences.  
Sanhedrim, i. 6.

† Raca is a Syriac word, signifying a vain, empty, or foolish person; an  
expression of contempt in common use among the Jews.

Mat. 5. 22. the council; but whosoever shall say, Thou fool, shall be in danger of the \*Gehenna of fire. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Agree with thine adversary quickly, even whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison: verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart: and if thy right eye offend † thee, pluck it out, and cast it

\* Gehenna, in the first instance, signified the valley of Hinnom, near Jerusalem; in a part of which, called Tophet, the idolatrous Jews made their children pass through the fire in honour of the heathen deity, Moloch. The good king Josiah, in detestation of that practice, made it a place execrable, and ordered thither all dead carcases, and other unclean things; for consuming which, a continual fire was kept burning. In the same valley the angel of the Lord destroyed the host of Sennacherib king of Assyria, and 80,000 dead bodies were committed to the flames, which circumstance is referred to by Isaiah xxx. "Through the voice of the Lord shall the Assyrian be beaten down, for Tophet is ordained of old: he hath made it deep and large; the pile thereof is fire and much wood, the breath of the Lord, like a stream of brimstone, doth kindle it." Here also the idolatrous Jews were massacred, when Jerusalem was taken by the Babylonish armies. So many instances of destruction and of God's vengeance appearing in this place, the Jews had it in such abhorrence, that from it they denominated the state of the damned, The invisible valley of Hinnom.

† σκανδαλιζειν, from σκανδαλον, an obstacle or stumbling-block. The proper signification of the word is To set something in a person's way which he may fall over. The metaphorical sense therefore is, To do any thing which may obstruct a man's progress in religion and virtue; to be the occasion of his sinning and transgressing; or simply in the English phrase, to stand in his way.

PASS. σκανδαλιζομαι εν τειω, I find this a stumbling-block, am shocked, or put to a stand by it. Thus εσκανδαλιζομεν εν Χριστω, Christ was



it from thee; for it is profitable for thee that one of thy members should perish, and not that <sup>Mat. 5. 30.</sup> thy whole body should be cast into Gehenna. And if thy right hand offend thee, cut it off, and cast it from thee, for it is profitable for thee that one of thy members should perish; and not that thy whole body should be cast into Gehenna.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement\*: but I say unto you, That whosoever shall put away his wife (saving for the cause of fornication) causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all, neither by heaven †, for it is God's throne; neither by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king; neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your communication be yea, yea, nay, nay; for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth ‡: but I say unto you, Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will have suit with thee, and take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go one mile, go with him twain: give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

was to them a stumbling-block, which they could not get over, so contrary were his manners and doctrines to the general course of their opinions.

\* See note, chap. xv. § 3.

† Deut. xxiv.

‡ Lev. xxiv. 20.

Mat. 5. 43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate\* thine enemy : but I say unto you, Love your enemies ; bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you ; that ye may be the children of your Father who is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have ye ? Do not even the publicans the same ? And if ye salute your brethren only, what do ye more than others ? do not even the publicans so ? And if ye lend them of whom ye hope to receive, what thank have ye ? for sinners also lend to sinners to receive as much again.

Be ye therefore perfect, even as your Father who is in heaven is perfect.

Take heed that ye do not your alms before men, to be seen of them, otherwise ye have no reward of your Father who is in heaven. Therefore, when thou doest alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men ; verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret ; and thy Father, who seeth in secret, himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men ; verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret ; and thy Father who seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do, for they think that they

\* See note ch. ix. §. 2. and page 26.



shall be heard for their much speaking: Be not ye, therefore, like unto them, for your Father <sup>Mat. 6. 7.</sup> knoweth what things ye have need of before ye ask him. After this manner therefore pray ye: "Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done in earth, as it is in heaven; give us this day our daily\* bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil†: for thine is the kingdom, and the power, and the glory, for ever. Amen." For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance, for they disfigure their faces that they may appear unto men to fast: verily, I say unto you, They have their reward. But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not unto men to fast, but unto thy Father who is in secret; and thy Father who seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.

The light of the body is the eye; if, therefore, thine eye be single‡, thy whole body shall be full of light:

\* See note, chap. xii. § 1.

† *Εκ τῶ πονηροῦ*, should perhaps be translated, From the evil one, as in the following prayer, commonly used by the Jews. "Deliver us, O Lord, from evil men, from evil accidents, from evil affections, from evil companions, from evil neighbours, and from Satan the destroyer." Berachoth, 16. 2. — The Jews had other forms of prayer, some of which nearly resembled that here given by our Saviour. Vid. Berachoth, fol. 21—29—2, &c.

‡ *Ἀπλῶς*, simple, pure, sincere.—Compare chap. vii. 6.

Mat. 6. 23. but if thine eye be evil, thy whole body shall be full of darkness: if, therefore, the light that is in thee be darkness, how great is that darkness!

No man can serve two masters, for either he will hate the one, and love the other, or else he will hold to the one, and despise the other: ye cannot serve God and Mammon\*. Therefore, I say unto you, Take no thought for your life, what ye shall eat, and what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them: are ye not much better than they? Which of you by taking thought can add one cubit unto his stature†? And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin; and yet, I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? for after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added‡ unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself: || sufficient unto the day is the evil thereof.

\* Mammon was the Syrian god of riches; whence the mammon of unrighteousness is used to signify worldly riches. Luke xvi. 11.

† *ἡλικία*. Some translate, To his age, or time of life.

‡ See 1 Kings iii. 5. to 13.

|| A common proverbial expression among the Jews. Sanhedrim, 100. 2. Berachoth, 9. 2.



Judge not, that ye be not judged, for with <sup>Mat. 7. 1.</sup> what judgment ye judge, ye shall be judged. Condemn not, and ye shall not be condemned; <sup>Luke 6. 37.</sup> forgive, and ye shall be forgiven; \* give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom: for with the same measure that ye mete withal, it shall be measured to you again.

Lo, I speak unto you a parable, Can the blind lead the blind? shall they not both fall into the ditch? \* The disciple is not above his teacher; but every one that is well instructed shall be as his teacher. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? or how wilt thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou, thyself, beholdest not the beam that is in thine own? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

Give not that which is holy unto the dogs; <sup>Mat. 7. 6.</sup> neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you whom if his son ask bread will he give him a stone? or if he ask a fish will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father, who is in heaven, give good things to them that ask him? Therefore all things whatsoever ye would

\* Compare Mat. x. 25.

Mat. 7. 11. that men should do unto you, do ye even so to them ; for this is the law and the prophets.

Enter ye in at the straight gate : for wide is the gate, and broad is the way that leadeth to destruction ; and many there be who go in thereat ; because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves : ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles ? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down and cast into the fire. Wherefore by their fruits shall ye know them.

Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out demons, and in thy name done many wonderful works : and then will I profess unto them, I never knew you ; depart from me ye that work iniquity.

Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built an house and digged deep, and laid the foundation on a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell not, for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened to a foolish man, who built his house upon the sand ; and the rain descended, and the floods came, and the winds blew, and beat upon that  
that



that house, and it fell; and great was the fall thereof. Mat. 7. 27.

And it came to pass when Jesus had ended these sayings in the audience of the people, they were astonished at his doctrine, for he taught them as one having authority, and not as the Scribes\*.

## C H A P. VI.

**W**HEN he was come down from the § I.  
 mountain great multitudes followed Luke 7. 1.  
 him, and he entered into Capernaum. And Mat. 8. 5.  
 a certain centurion's servant, who was dear unto him, was sick of the palsy, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, Luke 7. 4.  
 they besought him earnestly, saying, That he was worthy for whom he should do this;—for he loveth our nation, and he hath built us a synagogue. Then Jesus went with them, and when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof; wherefore neither thought I myself worthy to come unto thee; although I am a man appointed under authority, having under myself soldiers, and I

\* The name and profession of the SCRIBES began about the time of the Babylonish captivity, upwards of 500 years before Christ. They were divided into two classes, first, Scribes of the clergy, descendants from Levi, who acted as publick teachers in schools, and ministers in the synagogues, where they read and expounded the law to the people in set discourses; second, Scribes of the people, who were judges and publick notaries in the sanhedrim, or courts of justice, as well as registers in the synagogues. Learned men from any of the tribes at large, might be admitted into this class: it was their peculiar office to preserve the purity of the law-text, and to give decisions upon it.

Luke always regularly distinguishes these two classes, calling the former *Γραμματεῖς*, the latter *Νομικοὶ* and *Νομοδιδασκαλοὶ*.

Luke 7. 8. say unto one, Go forth, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it—But say thou the word, and my servant shall be healed. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east, and from the west, and shall sit down with Abraham, and Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness\*; there shall be weeping and gnashing of teeth.

And they that were sent, returning to the house, found the servant whole that had been sick.

§ II. AND straightway on the sabbath, he entered into the synagogue, and taught: and they were astonished at his doctrine, for his word was with power. And there was in their synagogue a man who had a spirit of an unclean demon, and he cried out with a loud voice, saying, Let us alone: what have we to do with thee, Jesus of Nazareth, Art thou come to destroy us? I know thee, who thou art, The Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him, and hurt him not. And they were all amazed, insomuch that they questioned among themselves, saying, What is this? What new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him? And immediately his fame spread abroad throughout all the region round about Galilee.

Mat. 8. 14. And forthwith when they were come out of the synagogue, they entered into the house of

\* See note on Mat. xxii. 12.



Simon and Andrew, with James and John. But <sup>Mat. 8. 14.</sup> Simon's wife's mother lay sick of a fever, and they besought him for her : and he came, and standing over her, took her by the hand, and rebuked the fever ; and immediately the fever left her ; and she arose and ministered unto them.

And at even, when the sun did set\*, they brought unto him all that were diseased, and them that were possessed with demons. And all the city was gathered together at the door, and he laid his hands on every one of them, and healed them : that it might be fulfilled which was spoken by Esaias the prophet, saying, " Himself " took our infirmities, and bare our sicknesses." And demons also came out of many, crying out and saying, Thou art Christ the Son of God : but he, rebuking them, suffered them not to speak, because they knew him to be the Christ.

AND in the morning, rising up before it was <sup>§ III.</sup> yet day, he went out and departed into a solitary place, and there prayed. <sup>Mark 1. 35.</sup> And Simon and <sup>Luke 4. 42.</sup> the multitude followed after him ; and when they had found him, they stayed him that he should not depart from them, saying, All men seek for thee. And he said unto them, I must preach the kingdom of God to other cities also : for therefore am I sent.

And it came to pass the same day, that he <sup>Luke 7. 11.</sup> went into a city, called Nain, and many of his disciples went with him, and much people. Now, when he came nigh to the gate of the city, behold there was a dead man carried out †, the only son of his mother, and she was a widow ; and much people of the city was with her. And when the Lord, saw her, he had compassion on her, and said unto her, Weep not.

\* i. e. When the sabbath was ended.

† See note ch. xv. § 4.

And

**Luke 7. 14.** And he came and touched the bier; and they that bare it stood still: and he said, Young man, I say unto thee, Arise! And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great prophet is risen up amongst us, and that God hath visited his people: and this rumour of him went forth throughout all Judea, and throughout all the region round about.

**§ IV.** AND he preached in their synagogues throughout all Galilee, and cast out demons. And it **Mark 1. 34.** came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesareth, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And entering into one of the ships, which was Simon's, he prayed him to draw off a little from the land: and he sat down, and taught the people out of the ship. Now, when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught: and Simon answering said unto him, Master, we have toiled all the night, and have taken nothing, nevertheless at thy word I will let down the net. And having done this, they inclosed a great multitude of fishes, and their net brake; and they beckoned unto their partners who were in the other ship that they should come and help them: and they came and filled both the ships, so that they were ready to sink. When Simon Peter saw it he fell down at the knees of Jesus, saying, Depart from me, for I am a sinful man, O Lord;—for he was astonished, and all that were with him at the draught of the fishes which they had taken; and so was also James and John the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men.

AND



AND it came to pass, when he was in a <sup>§ V.</sup> certain city, behold, a man full of leprosy, who, <sup>Mark 1. 29.</sup> seeing Jesus, fell on his face, and besought him, <sup>Luke 5. 12.</sup> saying, Lord, if thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand and touched him, saying, I will, be thou clean; and as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he strictly charged him, to tell nothing to no man,—But go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded\*, for a testimony unto them. But he went out, and began to publish it much, and report the matter every where, insomuch that Jesus could no more openly enter into the city. And great multitudes came to him from every quarter, to hear, and to be healed by him of their infirmities:—but he withdrew himself into the wilderness, and prayed.

AND again he entered into Capernaum after <sup>§ VI.</sup> some days, and it was heard that he was in a <sup>Mark 2. 1.</sup> house; and straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and the power of God was to heal them; and he preached <sup>Luke 5. 17.</sup> the word unto them. And they came unto him, bringing one sick of the palsy, who was borne by four, and they sought means to bring him in, and to lay him before Jesus: and when they could not find by what way they might bring him in, because of the multitude, they went upon the house-top†, and uncovered the roof

\* Levit. ch. xiv.

† The houses of Judea at that time generally consisted but of one story, and were flat on the top, so that the inhabitants could walk upon them: they often entertained company, transacted business, or even slept there in the serene nights of summer. There were commonly two pair of stairs, one on the inside; the other without, ascending from the open court or quadrangle before the house. The flat roofs sometimes formed a series of terraces continued from one end of a city to another, and terminating at the gates.

**Luke 5. 19.** where he was, and when they had broken it up, they let him down through the tiling, with his couch, into the midst, before Jesus. And when he saw their faith, he saith unto the sick, Son, thy sins are forgiven thee. There were certain of the Pharisees and of the Scribes sitting by, who were come out of every town of Galilee, and Judea, and Jerusalem; and they began to reason in their hearts, saying, Who is this that speaketh blasphemies? who can forgive sins, but God alone? And immediately when Jesus perceived in his Spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee, or to say Arise, and take up thy bed and walk? But that ye may know that the Son of Man hath power on earth to forgive sins—(he saith to the sick of the palsy) I say unto thee, Arise, and take up thy bed, and go thy way unto thine house. And immediately he arose, and taking up the couch, went forth before them all, glorifying God. And they were all amazed, and they glorified God, who had given such power unto men; and were filled with fear, saying, We never saw it on this fashion!

**Mark 2. 13.** And after these things he went forth again by the sea-side, and all the multitude resorted  
**Luke 5. 27.** unto him, and he taught them: and as he passed by, he saw a publican named Levi, the son of Alphaeus, sitting at the receipt of custom, and saith unto him, Follow me; and he left all, rose up, and followed him.

§ VII. **AND** the disciples of John shewed him, in  
**Mat. 11. 2.** prison, of all the works of Jesus. And John,  
**Luke 7. 19.** calling unto him two of his disciples, sent them unto Jesus, saying, Art thou he that should come, or look we for another? When the men were come unto him,



him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that should come, <sup>Luke 7. 20.</sup> or look we for another? And in that same hour he cured many of their infirmities, and plagues\*, and of evil spirits, and unto many that were blind he gave sight. Then Jesus, answering, said unto them, Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the gospel preached to them; and blessed is he whosoever shall not be offended in me.

When the messengers of John were depart- <sup>Mat. 9. 7.</sup> ed, he began to speak unto the multitudes con- <sup>Luke 7. 24.</sup> cerning John: What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they that are gorgeously apparelled, and live delicately, are in kings courts. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, “ || Behold I send my messenger before thy face, who shall prepare thy way before thee”. For I say unto you, among those that are born of women, there is not a greater prophet than John the Baptist; yet he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence; and the violent† take it by force; for all the prophets, and the law prophesied until John:‡ and if ye will receive

\* *μαστίγων*, of scourges.

|| Isaiah xl. 2.

† i. e. Publicans, soldiers, &c. Vide Luke 7. They were more eager to embrace the gospel than the priests and scribes.

‡ Luke xvi. 16. may explain this passage of Matthew—“ The law “ and the prophets were until John,—since that time the kingdom of God “ is preached, and every man presseth into it.” By this expression our Lord marks the beginning of a new *αιων*, age or dispensation, which is usually

ceive it, This is Elias\* who was to come—  
 Luke 7. 29. He that hath ears to hear, let him hear—And  
 all the people that heard him, and the publicans, justified  
 God, being baptized with the baptism of John; but the  
 Pharisees and lawyers defeated the design of God towards  
 them, being not baptized of him.

And the Lord said, Whereunto then shall I  
 Mat. 11. 16. liken the men of this generation? and to  
 what are they like? They are like unto children sitting  
 in the market-place, and calling one to another, and  
 saying, We have piped unto you, and ye have not  
 danced; we have mourned to you, and ye have not  
 wept. For John the Baptist came neither eating bread  
 nor drinking wine, and ye say, He hath a demon; the  
 Son of Man is come eating and drinking, and ye say,  
 Behold a gluttonous man, and a wine-bibber, a friend  
 of publicans and sinners. But wisdom is justified of all  
 her children.

§ VIII. AND one of the Pharisees desired him that  
 he would eat with him, and he went into the  
 Luke 7. 36. Pharisee's house and sat down to meat: and  
 behold a woman in the city, who was a sinner, when she  
 knew that Jesus sat† at meat in the Pharisee's house,  
 brought an alabaster box of ointment, and stood at his  
 feet, behind him, weeping, and began to moisten his feet  
 with her tears, and did wipe them with the hairs of her  
 head, and kissed his feet, and anointed them with the  
 ointment.

Now when the Pharisee who had invited him saw it,  
 he spake within himself, saying, This man, if he were  
 a prophet, would have known who and what manner of

usually denominated the kingdom of heaven, or kingdom of the Messiah.  
 Thus Sanhedrim, 99. 1. "all the prophets only prophesy to the days of  
 "Messiah: but concerning the days of that (*aiwn*, or age) to come, the  
 "eye seeth not."

\* Vide ch. ix. § 7.

† The ancients did not sit at their meals, but reclined on couches round the  
 table; which explains the expression, That the woman stood behind at his feet.

woman



woman this is that toucheth him, for she is a sinner. And Jesus answering, said unto him, <sup>Luke 7. 39.</sup> Simon, I have somewhat to say unto thee. And he saith, Teacher, say on.

There was a certain creditor who had two debtors : the one owed five hundred \*denarii, and the other fifty : but they not having wherewith to pay, he frankly forgave them both : Tell me therefore which of them will love him most ? Simon answered, and said, I suppose that he to whom he forgave most. And he said to him, Thou hast rightly judged. And turning unto the woman, he said to Simon, Seest thou this woman ? I entered into thine house, thou gavest me no water for my feet † ; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kifs ; but she, since the time I came in, hath not ceased to kifs my feet. My head with oil thou didst not anoint ; but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, her sins, which are many, are forgiven, because she hath loved much ; but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say, within themselves, Who is this that forgiveth sins also ?

And he saith to the woman, Thy faith hath saved thee, Go in peace.

\* The denarius was a Roman silver coin, in value about eight pence.

† It was a general practice to wash the feet of strangers when they first entered a house ; and this became necessary, as they at that time walked bare-footed, or wore only loose sandals. Vide Gen. xviii. 4. and xix. 2. 1 Sam. xxv. 41. 1 Tim. v. 10. To kifs the feet was a token of respect and honour among the Persians, Syrians, &c. Xen. Cyrop. vii. Polyb. 15. 1. But the Greeks and Romans refused such homage, even to kings.

Ointments and perfumes were used at entertainments universally. Ciboria exple, funde capacibus unguenta de conchis. Hor. Carm. 2. 7. and Coronatus nitentes Malobathro Syrio Capillos. Vid. Plin. 13. 3.

The modes of saluting and receiving guests, as described in the text, are to this day retained by the Arabians. Vide Shaw's Travels.

## C H A P. VII.

§ 1. **A**FTER these things there was a feast of  
 John 5. 1. the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem, by the sheep-market, a pool, called in the Hebrew tongue Bethesda, having five porches: in these lay a great multitude of infirm people, of blind, lame, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then stepped in first, after the troubling of the water, was made whole of whatsoever disease he had. And a certain man was there who had had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time (in that case) he saith unto him, Wilt thou be made whole? The infirm man answered him, Sir, I have no man when the water is troubled to put me into the pool; but while I am coming another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk; and immediately the man was made whole, and took up his bed and walked. And on the same day was the sabbath: the Jews therefore said unto him that was cured, It is the sabbath day, it is not lawful for thee to carry thy bed. He answered them, He that made me whole the same said unto me, Take up thy bed and walk. Then asked they him, What man is that who said unto thee, take up thy bed and walk? But he that was healed wist not who it was, for Jesus had withdrawn himself, a multitude being in that place.

Afterwards Jesus findeth him in the temple, and saith to him, Behold, thou art made whole, sin no more, lest a worse thing come unto thee. The man departed and told the Jews that it was Jesus who had made him whole:  
 and



and therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day\*. But Jesus answered them, My father worketh hitherto and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his father, making himself equal with God. Then answered Jesus and said to them, Verily, verily, I say unto you, the Son can do nothing of himself but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise: for the Father loveth the Son, and sheweth him all things that himself doeth; and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. Neither doth the Father judge any man, but hath committed all judgment unto the Son, that all men should honour the Son even as they honour the Father: he that honoureth not the Son, honoureth not the Father who hath sent him. Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into judgment, but is passed from death into life. Verily, verily, I say unto you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live: for as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man. Marvel not at this, for the hour is coming, in the which all that are in the graves

John 5. 16.

\* The physicians among the Jews were in general priests, who would not administer any remedies on the sabbath-day, except in cases where life was immediately endangered: thus a patient labouring under a violent sore throat, might be bled. Joma 84. 1. Assistance was also allowed to be given to women in labour.

John 5. 30. shall hear his voice, and shall come forth : they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment. I can of mine own self do nothing. As I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father who hath sent me. If I bear witness of myself, my witness is not true : there is another that beareth witness of me, and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bare witness to the truth. But I receive not testimony from man, but these things I say, that ye might be saved. He was a burning and a shining light ; and ye were willing for a season to rejoice in his light : but I have a greater witness than that of John ; for the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me. And the Father himself, who sent me, hath born witness of me : Ye have neither heard his voice, at any time, nor seen his shape ; and ye have not his word abiding in you ; for whom he hath sent, him ye believe not. Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me ; and ye will not come unto me that ye might have life. I receive not honour from men ; but I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not ; if another shall come in his own name, him ye will receive : how can ye believe who receive honour one of another, and seek not the honour that cometh from God only ? Do not think that I will accuse you to the Father : there is one that accuseth you, even Moses, in whom ye trust : for had ye believed Moses, ye would have believed me, for he wrote of me : but if ye believe not his writings, how shall ye believe my words ?

AND



AND it came to pass on the second-first \* sabbath, that he went through the corn fields, and his disciples were an hungred, and began to pluck the ears of corn, as they went, and did eat, rubbing them in their hands. And certain of the Pharisees, when they saw it, said unto him, Why do thy disciples that which is not lawful § to do on the sabbath days? And Jesus answering them, said, Have ye never read so much as this, what David did when he had need, and was an hungred, himself, and they that were with him? how he went into the house of God, in the days of Abiathar the high priest, and did take and eat the shew bread, (and gave also to them that were with him) which it is not lawful || to eat, but for the priests alone? or have ye not read in the law how that on the sabbath days the priests in the temple profane the sabbath, and are blameless†? But I say unto you, that a greater than the temple is here: but if ye had known what this meaneth, “I will have mercy‡, and not sacrifice,” ye would not have condemned the guiltless. And he said to them,

§ II.

Luke 6. 1.

Mark 2 23.

Mat. 12. 5.

\* *δευτεροπρωτον σαββατον*. The following explication of this term appears to me most probable. The Jews usually numbered seven sabbaths, or forty-nine days, from the second day of the passover. On the fiftieth day, which fell about the sixth of their third month, Sivan, they celebrated the feast of weeks, which is also called in scripture, The day of the first fruits, or feast of harvest, for then they began to cut the corn: from which time they are again ordered to count seven weeks, Levit. xxiii. 15. “And ye shall count unto you from the morrow after “the sabbath from the day that ye brought the sheaf of wave-offering, “seven sabbaths shall be complete: even unto the morrow after the seventh sabbath shall ye number fifty days,” &c.

The second-first sabbath, therefore, seems to be the first sabbath of this second numeration: and the incident here related must succeed the feast at Jerusalem, John v. 1.——See Picart’s Ceremonies Religieuses.

§ They considered the labour used in rubbing out the corn, as a profanation of the sabbath.

|| Vide Deuteron. xxiii. 25.

† The innocent profanation of the sabbath by the priests in the temple, signifies their performance of those labours which were necessary for the offering up the daily sacrifices to God, and which, on account of their nature, were holy and commendable, though they would have been profanations of the sabbath any where else, or for any other purpose.

‡ Hosea vi. 7.

Mat. 4. 11. The sabbath was made for man, not man for the sabbath; therefore the Son of Man is Lord also of the sabbath.

Mark 3. 1. And when he was departed thence he went into their synagogue\*, and taught. And there was a man there whose right hand was withered. And the Scribes and Pharisees watched him, whether he would heal on the sabbath day, that they might find an accusation against him. But he knew their thoughts, and said to the man who had the withered hand, Rise up, and stand forth in the midst; and he arose and stood forth. Then said Jesus unto them, I will ask you one thing, Is it lawful on the sabbath day to do good, or to do evil? to save life, or to destroy it? But they held their peace. And looking round about upon them all with anger, being grieved for the hardness of their heart, he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out†? But how much is a man better than a sheep?—Wherefore it is lawful to do well on the sabbath. Then saith he to the man, Stretch forth thine hand; and he stretched it out, and his hand was restored whole as the other. And they were filled with madness: and the Pharisees went forth, and straightway took counsel with the Herodians‡ against him how they might destroy him.

Mark 3. 7. But when Jesus knew it, he withdrew  
John 6. 1. himself from thence with his disciples over

\* On another sabbath, according to Luke vi. 6.

† See note ch. xiii. §. 2.

‡ The Herodians were probably time-servers to the kings of Judea, and formed a sect distinct from the Pharisees and Sadducees. Their leading principle consisted in an endeavour to conform the Jewish religion to the interests of Herod the Great and his successors, and reconcile it to the alien empire of Rome, whose authority the Jews in general were not willing to acknowledge. This might be the leaven of Herod, Mark viii. 15. See also Mark xii. 13 to 18.



the sea of Tiberias; and a great multitude from Galilee followed him, and from Jerusalem, and from Judea, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon—a great multitude, when they heard what great things he did, came unto him. And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him; for he had healed many, insomuch that they pressed upon him for to touch him, as many as had plagues: and unclean spirits, when they saw him, fell down before him and cried, saying, Thou art the Son of God. And he straitly charged them all that they should not make him known: that it might be fulfilled which was spoken by Esaias the prophet†, saying, “Behold my servant whom I have chosen; my beloved, in whom my soul is well pleased—I will put my Spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment into victory, and in his name shall the Gentiles trust.”

AND it came to pass in those days, he went out into a mountain to pray, and continued all night in prayer\* to God: and when it was day, he called to him his disciples, and of them chose twelve, (whom also he named apostles) that they should be with him; and that he might send them forth to preach, and to have power to heal sicknesses, and cast out demons; Simon, whom he also named Peter, and Andrew his brother; James the son

† Isaijah xlii. 1.

† *Εν τῇ προσευχῇ*. Some translate this, In the place or house of prayer. These houses of prayer, or oratories, were round buildings, open at top, and surrounded with trees. Vide Acts xvi. 13. Juv. 3. 296. Ede ubi consistas in qua te quero Proseucha.

Mark 3. 17. of Zebedee, and John the brother of James, and he surnamed them Boanerges, or Sons of Thunder; Philip and Bartholomew, Matthew and Thomas; James the son of Alpheus; and Simon Zealotes; Judas the brother of James; and Judas Iscariot, who also betrayed him. And he came down with them to the plain: and went into an house.

And the multitude cometh together again, so that they could not so much as eat bread: and his friends, hearing of it, went out to restrain them, for they said, He is ready to faint\*.

Mat. 12. 22. Then was brought unto him one possessed with a demon, blind and dumb, and he healed him, insomuch that the blind and dumb both spake and saw; and all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This man doth not cast out demons but by Beelzebub the prince of the demons. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself, is brought to desolation; and every city or house divided against itself, shall not stand: and if Satan cast out Satan, he is divided against himself, how then shall his kingdom stand? And if I by Beelzebub cast out demons, by whom do your children cast them out?—Therefore they shall be your judges. But if I cast out demons by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me, is against me; and he that

\* και ακουσαντες οι παρ' αυτου εξηλθον κραλῆσαι αυτον ελεγον γαρ οἱ εξεση. Two other interpretations may be given of this passage: First, That of the old translation: "His friends went out to lay hold of him, "for they said, he is beside himself:" or, Secondly, "His friends, when "they heard, went out to restrain them, for they said, The people are "beside themselves;" Οι παρ' αυτου, in the former case, referring to his relations, who did not yet believe on him, John vii. 5. in the second to his disciples,



gathereth not with me, scattereth abroad. Mat. 12. 29.  
Wherefore, I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven, neither in this world, nor in that to come. Either make the tree good, and its fruit good, or make the tree corrupt, and the fruit corrupt: for the tree is known by its fruit. O generations of vipers! how can ye, being evil, speak good things: for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment: for by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Then certain of the Scribes and Pharisees answered, saying, Teacher, we would see a sign† from thee. But he answered, and said unto them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, except the sign of Jonah the prophet: for as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it, because they repented at the preaching of Jonah; and behold a greater than Jonah is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it, for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here.

† See note on Mat. xvi. 1.

Mat. 12. 43. When the unclean spirit is gone out of a man, he walketh through dry\* places, seeking rest, and findeth none. Then he saith, I will return into mine house from whence I came out. And when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh along with him seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man is worse than the first†. So shall it be also unto this wicked generation.

While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him: then one said unto him, Behold thy mother and thy brethren stand without desiring to speak with thee. But he answered, and said to him that told him, Who is my mother? and who are my brethren? And stretching forth his hand towards his disciples, he said, Behold my mother and my brethren; for whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother.

§ IV. THE same day went Jesus out of the house, Mat. 13. 1. and sat by the sea-side, and great multitudes were gathered unto him from every city, so that he went into a ship, and sat on the sea, and the whole multitude stood upon the shore. And he taught them Mark 4. 2. many things by parables, and said unto them in his doctrine, Give ear,—behold, There went out a sower to sow; and it came to pass, as he sowed, some fell by the way-side, and was trodden down, and the fowls of the air came and devoured it. And some fell

\* Δια τοπῶν ἀνδρῶν, Through places without water, or waste and desert places, which were supposed to be the usual haunts of demons, goblins, and other spiritual beings of like nature. Thus it is said, in describing the desolation of Babylon, Rev. xviii. 2. "Babylon the Great is fallen, is fallen, and is become the habitation of demons, and the hold of every foul spirit," &c. So Isaiah xxxiv. 14. LXX. καὶ καὶ ἀνήσονται τὰ δαίμονια τοῖς οὐκ ἐκείνοις, &c. and in Jeremiah, speaking of desolation, καὶ κατοικήσουσιν ἰνδαλμαῖα τοῖς νησῶς.

† 2 Pet. ii. 10.



on stony ground, where it had not much earth; and immediately it sprang up, because <sup>Mark 4. 5.</sup> it had no depth of earth: but when the sun rose, it was scorched; and because it had no root, it withered away. And some fell among thorns: and the thorns grew up and choked it; and it yielded no fruit. And other grain fell on good ground, and did yield fruit that sprang up and increased, and brought forth some thirty, and some sixty, and some an hundred grains. He that hath ears to hear, let him hear.

And when he was alone, they that were about him, with the twelve, came and said to him, Why speakest thou to them in parables? And he said to them, Unto you it is given to know the mystery of the kingdom of God; but to those\* without, it is not given. For whosoever hath, it shall be given to him, and he shall have more abundance; whosoever hath not, from him shall be taken even what he hath. Therefore speak I to them in parables, because seeing they see not, hearing they hear not, neither do they understand: and in them is fulfilled the prophecy of Esaias, saying†, “With hearing ye shall hear, and not understand; and seeing ye shall see, and not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and understand in their heart, and should be converted,

\* *Τοις εξω.* Ancient teachers divided their followers into two classes, *ακροαμαθικους* (or *εσωτερικους*) i. e. immediate disciples, who, from long attention, were become acquainted with all their doctrines; and *εξωτερικους*, occasional hearers, or such as had made but a small proficiency.

The Jewish writers, in the same manner, made a distinction between the holy scriptures, and *τὰς βιβλίας εξωτερικους*, the books without. Bemidbar, R. 14.

Paul, 1 Cor. v. 10—12. also distinguishes “those without,” from “those within” or the Christian brethren.

† Isaiiah vi. 9—10.

“ and

Mark 4. 12. "and I should heal them." But blessed are your eyes, for they see; and your ears, for they hear; for verily I say unto you, That many prophets, and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Know ye not this parable? and how then will ye know all parables? Hear then ye the parable of the sower. The sower soweth the word. When any one heareth the word of the kingdom, and understandeth it not; then cometh the evil one, and snatcheth away that which was sown in his heart, lest, believing, he should be saved: this is he that receiveth seed by the way-side. But he that receiveth seed on stony ground, the same is he that heareth the word, and immediately with joy receiveth it; yet hath he not root in himself, but is for a season, and when tribulation or persecution ariseth because of the word, instantly he is offended\*. He also that received seed among thorns; is he that heareth the word, and the care of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and he becometh unfruitful. But he that receiveth seed into the good ground, is he that heareth the word, and understandeth, and keepeth it, in a good and honest heart; who also bringeth forth fruit, in patience, some an hundred fold, some sixty, and some thirty.

Mat. 13. 24. Another parable put he forth to them, saying, The kingdom of heaven is likened to a man who sowed good seed in his field: but, while men slept, his enemy came, and sowed tares† among

\* See page 34.

† Ζιζανιον, darnel. This plant is the *lolium temulentum*, Lin. and called αἰρα by Dioscorides: το ζιζανιον το λεγομενον αιρα θειρε τον σπον. Geopon Auct. lib. 2. c. 41.

The same herb is called zizanion by the Arabians, as also by the Spaniards, to this day.



the wheat, and departed. And as he slept, <sup>Mat. 13. 25.</sup> and rose night and day, the seed did spring and <sup>Mark 4. 28.</sup> grow up, he knew not how; for the earth bringeth forth fruit of herself, first the blade, then the ear, then full wheat in the ear. But when the blade was sprung up, and brought forth fruit, then appeared the tares also: and the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said to them, An enemy hath done this. And the servants said unto him, Wilt thou then that we gather them up? But he said, Nay, Lest while ye gather the tares, ye root up also the wheat with them. Let both grow together until harvest: and in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles, to burn them; but gather the wheat into my barn.

Another parable he put forth to them, <sup>Mat. 13. 31.</sup> saying, The kingdom of heaven is like to a grain of mustard \* seed, which a man took and sowed in his field: this, though the least of all the seeds that be in the earth, when it is sown, riseth up, and is greater than all herbs, and becometh a tree, so that the fowls of the air come and lodge in the branches thereof.

Another parable spake he unto them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal until the whole was leavened.

All these things spake Jesus to the multitude in parables, and without a parable spake he not unto them: that it might be fulfilled which was spoken by Esaias the prophet, saying, † “ I will open my mouth in parables; “ I will utter things hidden from the foundation of the “ world.”

\* σινησι. The Sinapi Erucoïdes of Linneus.

† Psalm lxxviii. 2.

Then

Mat. 13. 36. Then Jesus sent the multitude away, and came into the house: and his disciples came unto him, saying, Expound to us the parable of the tares of the field. He answered, and said to them, He that soweth the good seed, is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are sons of the evil one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are angels: as, therefore, the tares are gathered, and burned with fire, so shall it be in the end of this world.—The Son of Man shall send forth his angels, and they shall gather out of his kingdom all the stumbling-blocks, and them that do iniquity, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father—He that hath ears to hear, let him hear.

Again, The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field.

Again, The kingdom of heaven is like unto a merchant-man, seeking goodly pearls, who, having found one pearl of great price, went and sold all that ever he had, and purchased it.

Again, The kingdom of heaven is like to a net that was cast into the sea, and gathered of every kind: which, when it was filled, they drew to shore, and sat down, and gathered the good into vessels; but they cast the bad away. So it shall be at the end of the world: the angels shall come forth, and separate the wicked from amongst the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Jesus saith to them, Have ye understood all these things? They say unto him, Yea, Lord. And he answered, There-



Therefore every Scribe instructed into the kingdom of heaven, is like to a householder, <sup>Mat. 13. 52.</sup> who bringeth forth out of his treasure new things and old.

AND the same day, when the even was <sup>§ v.</sup> come, he saith to his disciples, Let us pass <sup>Mark 4. 35.</sup> over unto the other side of the lake. And they took him, even as he was, into the ship, and launched forth; and there were also with him other little ships. And behold, a storm of wind came down on the lake; and the waves beat into the ship, so that it was now almost filled; and they were in jeopardy. And he was at the stern, sleeping on a pillow: and they awake him, and say unto him, Master, Master, carest thou <sup>Luke 8. 24.</sup> not that we perish? And he arose, and rebuked the wind, and said to the sea, Peace, Be still: and the wind ceased, and there was a great calm. And he said to them, Why are ye so fearful? <sup>Mark 4. 41.</sup> How is it that ye have not faith? And they feared exceedingly, and said to each other, What manner of man is this, that even the wind and the sea obey him!

And they arrived in the country of the Gadarenes, which is over-against Galilee. And as he went forth to land, there met him a certain man of the city who had demons a long time, and ware no clothes, neither abode in any house, but in the tombs\*. And oftentimes the unclean spirit had caught him, so that no man could bind him, no not with chains: for though he had been often bound with chains and fetters, yet the chains were plucked asunder by him, and the fetters broken in pieces; and he was driven of the demon into the wilderness, neither could any man tame him: and always night and day he was in the mountains, and in the tombs\*, crying out, and cutting himself with stones.

\* See note ch. xv. § 3.

But

Mat. 13. 36. Then Jesus sent the multitude away, and came into the house : and his disciples came unto him, saying, Expound to us the parable of the tares of the field. He answered, and said to them, He that soweth the good seed, is the Son of Man ; the field is the world ; the good seed are the children of the kingdom ; but the tares are sons of the evil one ; the enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are angels : as, therefore, the tares are gathered, and burned with fire, so shall it be in the end of this world.—The Son of Man shall send forth his angels, and they shall gather out of his kingdom all the stumbling-blocks, and them that do iniquity, and shall cast them into the furnace of fire ; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father—He that hath ears to hear, let him hear.

Again, The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field.

Again, The kingdom of heaven is like unto a merchant-man, seeking goodly pearls, who, having found one pearl of great price, went and sold all that ever he had, and purchased it.

Again, The kingdom of heaven is like to a net that was cast into the sea, and gathered of every kind : which, when it was filled, they drew to shore, and sat down, and gathered the good into vessels ; but they cast the bad away. So it shall be at the end of the world : the angels shall come forth, and separate the wicked from amongst the just, and shall cast them into the furnace of fire : there shall be weeping and gnashing of teeth. Jesus saith to them, Have ye understood all these things ? They say unto him, Yea, Lord. And he answered, There-



Therefore every Scribe instructed into the kingdom of heaven, is like to a householder, <sup>Mat. 13. 52.</sup> who bringeth forth out of his treasure new things and old.

AND the same day, when the even was <sup>§ v.</sup> come, he saith to his disciples, Let us pass <sup>Mark 4. 35.</sup> over unto the other side of the lake. And they took him, even as he was, into the ship, and launched forth; and there were also with him other little ships. And behold, a storm of wind came down on the lake; and the waves beat into the ship, so that it was now almost filled; and they were in jeopardy. And he was at the stern, sleeping on a pillow: and they awake him, and say unto him, Master, Master, carest thou <sup>Luke 8. 24.</sup> not that we perish? And he arose, and rebuked the wind, and said to the sea, Peace, Be still: and the wind ceased, and there was a great calm. And he said to them, Why are ye so fearful? <sup>Mark 4. 41.</sup> How is it that ye have not faith? And they feared exceedingly, and said to each other, What manner of man is this, that even the wind and the sea obey him!

And they arrived in the country of the Gadarenes, which is over-against Galilee. And as he went forth to land, there met him a certain man of the city who had demons a long time, and ware no clothes, neither abode in any house, but in the tombs\*. And oftentimes the unclean spirit had caught him, so that no man could bind him, no not with chains: for though he had been often bound with chains and fetters, yet the chains were plucked asunder by him, and the fetters broken in pieces; and he was driven of the demon into the wilderness, neither could any man tame him: and always night and day he was in the mountains, and in the tombs\*, crying out, and cutting himself with stones.

\* See note ch. xv. § 3.

But

Mark. 5. 6. But when he saw Jesus afar off, he ran and fell down before him, and, with a loud voice, said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not before the time. For he had commanded the unclean spirit to come out of the man. Then Jesus asked him, saying, What is thy name? And he answered, and said, My name is Legion, for we are many. And he besought him much that he would not send them out of that place into the abyſs\*. Now there was there, nigh unto the mountain, a large herd of swine, feeding: and all the demons besought him, saying, Send us unto the swine, that we may enter into them; and immediately Jesus suffered them. And the unclean spirits went out, and entered into the swine: and the herd ran furiously down a precipice into the sea, and perished in the water, being about two thousand.

When they that fed the swine saw what was done, they fled, and carried the tidings into the city, and into the country; and they went out to see what had happened, and came unto Jesus, and found the man, out of whom the demons had departed, sitting at his feet, clothed, and in his right mind: and they were afraid. They also that saw the matter, told them how it befel to him that had the legion, and also concerning the swine.

And the whole multitude of the country of the Gadarenes round about besought him to depart from their borders, for they were seized with great fear. And he went up into the ship, and returned back again. Now the man out of whom the demons were departed, besought him that he might be with him: but Jesus suffered him not, and saith to him, Go unto thine own house, and to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

\* Vide 2 Esdr. iv. 7. 8.



And he departed, and began to publish in Decapolis, how great things Jesus had done unto him, and all marvelled. Mark. 5. 21.

AND when Jesus was passed over again in the ship to the other side, the people gladly received him, for they were waiting for him. And Levi made him a great feast in his own house\*; and there were many publicans and sinners came and sat down with him and his disciples, for there were many that followed him. And when the Scribes and Pharisees saw him eating with publicans and sinners, they said to his disciples, How is it that he eateth and drinketh with publicans and sinners? when Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick; but go ye and learn what this meaneth, "I will have mercy† and not sacrifice," for I am not come to call the righteous, but sinners to repentance. § VI.  
Luke 8. 40.  
Mat. 9. 10.  
Mark 2. 15.  
Luke 5. 29.  
Mark 2. 17.

And the disciples of John and of the Pharisees used to fast; and they come then and say to him, Why do the disciples of John fast often and make prayers, but thine eat and drink? And Jesus said to them, Can ye make the children of the bride-chamber‡ to fast whilst the bridegroom is with them? As long as they have the bridegroom with them they cannot fast; but the days shall come when the bridegroom shall be taken away from them, and then shall they fast in those days. He spake also a parable unto them, No man seweth a piece of new cloth on an old garment, if otherwise, the new piece agreeth not with the old, or maketh a rent worse than before. And no man putteth new wine into old bottles, else the new wine doth

\* Which was near the sea-side. Mark v. 31.

† Hosea vi. 6.

‡ See note, chap. iv. §11.

Mark 2. 22. burst\* the bottles, and the wine is spilled, and the bottles will perish : but new wine must be put into new bottles, and both are preserved. No man also having drank old wine straightway desireth new, for he saith the old is better.

§ VII. While he spake these things unto them, Mat. 9. 18. behold, there cometh one of the rulers † of Mark 5. 22. the synagogue, by name Jairus, and when he Luke 8. 41. saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death ; O, come, and lay thy hands upon her, that she may be healed ; and she shall live. For he had only this one child, about twelve years of age. And Jesus went with him, and much people followed, and thronged him.

And a certain woman, who had an issue of blood twelve years, and had suffered much of many physicians, and had spent all she was possessed of, and was nothing profited, but rather grew worse, when she had heard of Jesus, came in the croud behind, and touched the border of his garment ; for she said, that if I may but touch his garments, I shall be saved : and instantly the fountain of her blood was dried up, and she felt in her body that she was healed of that plague. And Jesus immediately knowing in himself that virtue had gone out of him, turned about, in the croud, and said, Who

\* Ασκες, Bladders or skins. The vessels used by the ancients for preserving wine, oil, or other liquors, were generally made of goat's skins, nicely sewed together, and coated with pitch. Old, decayed skins would therefore be easily burst by the strong fermentation of new wine : δια το τε πνευμαλος πληθος ο και τες ασκες και πιδες εηγνυσαν αθροισμενον εν τω γλευκει ζεοντι. Galen. in Epidem. 1.

Hom. Odyss. 5. 247. Φερον οινον ευφρονα καρπον αρετης Ασκη εν αυγειω.

See Joshua ix. 3 and 14. Job xxxii. 19.

† Αρχισυναγωγος. His office was to superintend the affairs or state of the synagogue, to give exhortations, to arrange the order of reading the prayers and portions of the holy scriptures. Associated with him was one (ιερευς) priest, and seven grave men, or elders of the place.

He received a stipend. J. Rhenferd.

touched



touched my clothes? And when all denied, his Luke 8. 45.  
 disciples said to him, Thou seest the multitude Mark 5. 31.  
 pressing upon thee, and doest thou say, Who touched me?  
 And he looked round about to see her that had done this  
 thing: but the woman fearing and trembling, knowing  
 what was done in her, and that she was not hid, came and  
 fell down before him, and told him all the truth. And  
 he said to her, Daughter, Be of good comfort, thy  
 faith hath saved thee, go in peace, and be whole of thy  
 plague.

While he yet spake, there came from the ruler of the  
 synagogue certain who said, Thy daughter is dead, why  
 troublest thou the teacher any farther? As soon as Jesus  
 heard the word that was spoken, he saith unto the ruler  
 of the synagogue, Be not afraid, only believe, and she  
 shall be saved. And he suffered no man to follow him,  
 save Peter, and James, and John the brother of James.  
 And he cometh unto the house of the ruler of the syna-  
 gogue, and seeth the minstrels\*, and the tumult, and them  
 that wept and wailed greatly. And entering in, he saith  
 to them, Why make ye this ado, and weep? The  
 damsel is not dead, but sleepeth: and they laughed him  
 to scorn, knowing that she was dead. But when he had  
 put them all out, he taketh the father and the mother of  
 the damsel, and them that were with him, and entereth  
 in where the damsel was lying; and he took her by the  
 hand, and saith to her, Talitha koumi, which is, being  
 interpreted, Damsel, I say unto thee, Arise. And  
 straightway her spirit came again, and she rose and

\* Τῆς αὐλῆας. Flutes or pipes were in common use among the Greeks  
 and Romans, at funerals.—Cantabat mœstis tibia funeribus. Ov. Trist.  
 5. 1. 48. The Jews had adopted the same custom only in later times.  
 "They that wept and wailed greatly," were hired female mourners who  
 made lamentations, and sung elegiac songs, adapted to the occasion. Vid.  
 Jerem. ix. 17. There was a rabbinical ordinance, that "the poorest man  
 "in Israel should not employ less than two tibiæ or pipes, and one mourner,  
 "at the funeral of a very near relation." Chetuboth, 4. 4.

Mark 5. 42. walked. And they were astonished with great astonishment. And he commanded that something should be given her to eat, and charged them straightly that no man should know it.

§ VIII. As Jesus departed thence, two blind men Mat. 9. 27. followed him, crying out, and saying, O Son of David, have mercy on us: and when he was come into the house, the blind men came unto him: and Jesus saith to them, Believe ye that I am able to do this? They say to him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened: and Jesus straightly charged them, See that no man know it; but they, going out, spread abroad his fame in all that land.

As they went out, behold, they brought unto him a dumb man, possessed with a demon: and when the demon was cast out, the dumb spake. And the multitudes marvelled, saying, It was never so seen in Israel: but the Pharisees said, he casteth out demons through the prince of the demons.

§ IX. AND he departed thence, and came into Mark 6. 1. his own country; and his disciples followed him. And when the sabbath-day was come, he began to teach in the synagogue; and many that heard him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not he the carpenter's son? Is not his mother called Mary, and his brethren James, and Joses, and Simon, and Jude? And are not his sisters here with us? And they were offended in him. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kindred, and in his own house. And he could there do no mighty work,



work, save that he laid his hand upon a few sick, and healed them? and he marvelled Mark 6. 5. because of their unbelief.

## C H A P. VIII.

AND it came to pass afterwards, that he § I. went throughout every city and vil- Mat. 9. 35. lage, teaching in their synagogues, and Mark 6. 6. preaching the gospel of the kingdom, and Luke 8. 1. healing every disease and every infirmity among the people. And the twelve were with him; and certain women, who had been healed of evil spirits and infirmities, Mary, called Magdalene, out of whom went seven demons, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others who ministered unto him of their substance.

But when he saw the multitudes, he was Mat. 9. 36. moved with compassion on them, because they fainted\*, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few: pray ye, therefore, the lord of the harvest, that he will send forth labourers into his harvest. And Mat. 10. 1. calling unto him the twelve, he gave them power over unclean spirits, to cast them out; and to heal every disease, and every infirmity: and he sent them forth by two and two, and commanded them, saying, Go not into the way of the Gentiles, and into a city of the Samaritans† enter ye not; but go rather to the lost sheep of the house of Israel; and as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons: freely ye have received, freely give. Provide neither gold nor

\* ἐκλελυμένοι καὶ εἰρημένοι, literally, were scattered and cast away.

† Vid. note page 26.

silver nor brags in your girdles, nor scrip for  
 Mat. 10. 9. your journey, neither two coats, nor sandals,  
 nor yet staves. For the labourer is worthy of his meat.

Into whatsoever city or village ye shall enter, inquire who in it is worthy : and there remain till ye go thence. When ye enter into an house, salute it ; and if the house be worthy, let your peace come upon it ; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out from that house or city, shake off\* the dust of your feet.—Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents, and harmless as doves. But beware of men, for they will deliver you up to the councils, and they will scourge you in the synagogues, and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye should speak, for it shall be given you, in that same hour, what ye shall speak ; for it is not ye that speak, but the Spirit of your Father which speaketh in you. And brother shall deliver up brother to death, and the father the son ; and children shall rise up against their parents, and cause them to be put to death ; and ye shall be hated of all men for my name's sake : but he that endureth unto the end shall be saved. But when they persecute you in this city, flee ye into another ; for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of Man be come. The disciple is not above the teacher, nor a

\* This action expressed the greatest abhorrence, and final renunciation of all intercourse : it originated primarily from the Jewish idea, that the dust of Gentiles polluted them (Gittim. 8. 1.) ; even if brought into Judea. Bereschith. 96. 7. Vid. Acts xiii. 51. xviii. 6.



servant above his lord : it is enough for the <sup>Mat. 10. 24.</sup> disciple that he be as his teacher, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they so call them of his household? Fear them not, therefore, for there is nothing covered that shall not be revealed, or hidden that shall not be known. What I tell you in darkness, speak ye in the light ; and what ye hear in the ear, that declare ye upon the houses. ‡ And fear not them that kill the body, but are not able to kill the soul : rather fear him who is able to destroy both soul and body in gehenna. Are not two sparrows sold for a farthing? yet one of them shall not fall to the ground without your Father. But the very hairs of your head are numbered ; fear ye not, therefore, ye are surely of more value than many sparrows.

Whosoever, therefore, shall confess me before men, him will I confess also before my Father who is in heaven : but whosoever shall deny me before men, him will I also deny before my Father who is in heaven. Think not I am come to send peace on the earth ; I came not to send peace, but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the bride against her mother-in-law ; and a man's foes shall be they of his own household.

He that loveth father and mother more than me, is not worthy of me : and he that loveth son or daughter more than me, is not worthy of me : and he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it ; and he that loseth his life, for my sake, shall find it. He that receiveth you, † receiveth me ; and he that receiveth me, receiveth him that sent me. He that re-

\* See note ch. 5. § 6. † See note chap. xi. §. 1.

Mat. 10. 41. ceiveth a prophet in the name of a prophet, shall obtain a prophet's reward: and he that receiveth a righteous man in the name of a righteous man\*, shall obtain a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward.

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to preach and teach in their cities. The disciples also went out, and preached repentance; and they cast out many demons, and anointing with oil † many sick persons, healed them.

§ II. AT that time Herod the tetrarch heard of the fame of Jesus, and desired to see him: Mat. 14. 3. for he was perplexed, because that it was said Mark 6. 14. Luke 9. 7. of some that John was risen from the dead;

\* These expressions were proverbial among the Jews. The widow of Sarepta received Elijah in the name of a prophet: Laban received Jacob in the name of a just man: and both had a proportionate reward. Wetstein.

† Unction with oil was a remedy employed by the ancient physicians in many dangerous disorders, and is recommended even in acute fevers: "ungi leniterque petraetari corpus etiam in acutis & recentibus oportet." Celsus de Med. 2. 14. Galen likewise observes, "Unctiones adversus vim febrium auxilium esse." Comm. 4. in Hippoc. de Rat. Vict. in Morb. Acut.

As the medicinal art among the Jews was practised by the priests and prophets, its remedies were esteemed in some measure sacred; and unction, in particular, became a religious ceremony, being accompanied, in dangerous cases, with laying on of hands, and prayers for the recovery of the sick, and for remission of their sins: the Rabbins, however, refused to perform this office on the sabbath-day. See Hieros. Berach. f. 3. 1. Schabb. f. 14. 3. Scheviith 8. Midras Cohel. f. 73. 1. and page 51.

The apostle James, Eph. v. 14. exhorts the Christian teachers to observe the same rite, and anoint the sick in the name of the Lord.

It may be observed here that in the miracles, not of the disciples only, but even in those of our Lord, some external means were generally made use of, however inadequate they may seem to the end proposed. Mat. viii. 3. ix. 29. He touched the diseased parts, and healed them, John ix. 6—7. He made clay with his spittle and anointed the blind man's eyes; then sent him to wash in the pool of Siloam; and he came seeing. Mark vii. 3. He spit and touched the tongue and ears of a man deaf and dumb, &c. &c.

and



and of some, That Elias had appeared; and of others, That one of the old prophets was <sup>Luke 9. 8.</sup> risen again. But Herod, having heard them, said, Surely this is John, whom I beheaded; he is risen from the dead, and therefore mighty works shew themselves forth in him. For Herod himself had sent forth and laid hold on John, and bound him in prison, on account of Herodias, the wife of his brother Philip, because he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. But Herodias bore hatred to him, and would have killed him; but she could not, because of the multitude, for they counted him as a prophet. Herod himself also stood in awe of John, knowing him to be a man upright and holy: and he preserved him, and heard him gladly, and did many things by his counsel. Now there was a time of rejoicing\*, when Herod, on his birth-day, made a supper for his lords, high captains, and chief estates of Galilee. And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that feasted with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee; and he swore unto her, Whatsoever thou shalt ask of me, I will give it thee, even to the half of my kingdom. And she went forth, and said to her mother, What shall I ask? And she said, The head of John the Baptist. And coming in straightway, with haste, unto the king, she asked, saying, I will that thou give me instantly, in a charger, the head of John the Baptist. And the king was exceeding sorry, yet on account of his oath, and of them that sat with him, he would not reject her; and immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded John in prison, and brought his head upon a

\* *ἡμέρα συναισος*, A convenient day (old translation) more properly a festive day, or day of rejoicing.

charger,

Mark 6. 28. charger, and gave it to the damsel, and the damsel gave it to her mother. And his disciples, having heard thereof, came and took away his body, and laid it in a sepulchre, and brought the tidings to Jesus.

§ III. AND the apostles gathered themselves together unto Jesus and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye, yourselves, apart into a desert place, and rest a while;---for there were many coming and going, and they had no leisure, so much as to eat. And they departed by ship, privately, into a desert place of the city Bethsaida: and the multitude saw them departing, and many knew him; and ran on foot thither out of all the cities, and outwent them, and came together unto him.

John 6. 4. 5. Now the passover\*, a feast of the Jews, was nigh. Jesus then being come out, Mark 6. 34. lift up his eyes on the multitude, and was moved with compassion towards them, because they were as sheep not having a shepherd; he began also to teach them many things concerning the kingdom of God, and healed their sick. And the day being now far spent, his disciples came unto him, and said, This is a desert place, and it is now a late hour, send them away, that they may go into the fields and villages round about, and buy themselves bread. He answered, and said unto them, They need not depart, Give ye them bread to eat. This he said to prove them, for he himself knew what he was about to do. Philip answered

\* From the present context of John, chap. vi. it should appear that Jesus fed the multitude, in order to prepare them for the journey to Jerusalem. Whether he went himself to celebrate a passover at this time is not mentioned, but some think that he set off thither a day or two afterwards, and exposed himself to the resentment of the Jews. For it is said, at the beginning of the next chapter, "After these things Jesus walked in Galilee, "for he would not walk in Jewry, because the Jews sought to kill him."

him,



him, Two hundred pennyworth \* of bread is not sufficient for them, that every one of them <sup>Mark 6. 34.</sup> may take a little. He saith then, How much bread have ye? Go and see. One of his disciples, Andrew, Simon Peter's brother, said unto him, There is a lad here, who hath five barley loaves, and two small fishes; but what are they among so many†? And Jesus said, Make ye the men sit down by companies on the green grass. And they sat down, in ranks, by hundreds and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples, and the disciples to the multitude; and the two fishes divided he among them all. And they did all eat, and were filled. Then he said unto his disciples, Gather up the fragments that remain, that nothing be lost. <sup>John 6. 12.</sup> Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained after eating. and they that did eat of the loaves were about five thousand men, besides women and children. Then these men, when they had seen the miracle that Jesus did, said, Of a truth this is the prophet that should come into the world. Jesus, therefore, perceiving that they were about to come and take him by force to make him king, straightway he constrained his disciples to get into the ship, and to go before unto the other side towards Capernaum, while he sent the people away: and when he had sent them away, he departed into a mountain to pray himself alone.

It grew now dark, and the ship was in the midst of the sea, nor was Jesus come unto them. And the sea arose, by reason of a great wind that blew, and he saw them toiling in rowing, for the wind was contrary unto

\* Denarii.

† Vide 2 Kings iv. 42. to the end.

them.

Mat. 14. 25. them. So when they had rowed twenty or thirty furlongs, Jesus went unto them, about the fourth watch\* of the night, walking on the sea, as if he would have passed by them. And when the disciples saw him walking upon the sea, they were troubled, saying, It is a spirit; and they cried out for fear, and immediately Jesus talked with them, and said unto them, Be of good cheer, it is I, fear not. And Peter answered, and said, Lord, if it be thou, bid me come unto thee on the water. He said, Come. And Peter, coming down from the ship, walked on the water unto Jesus; but when he saw the wind boisterous, he was afraid, and beginning to sink in the sea, he cried, saying, Lord, save me, or I perish. And immediately Jesus, stretching out his hand, caught him, and saith to him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased: then those that were in the ship were amazed in themselves beyond measure, and marvelled, not considering the miracle of the loaves, for their heart was hardened: and they came and worshipped him, saying, Of a truth thou art the Son of God:—and immediately the ship was at the land of Gennesareth, whither they were bound.

Mark 6. 54. And straightway the people knew him, and ran through the whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid their sick in the market-places, and besought him, that they might touch even the border of his garment; and as many as touched him were made whole.

\* i. e. Three o'clock A. M. The night was anciently divided into four equal parts or watches, each containing three hours. The Jews made the same division of their day, beginning at sunrise, or about six o'clock in the morning.



THE day following, when the people, who stood on the other side of the sea, saw that there was none other boat there, save that one whereinto his disciples had entered, and that Jesus went not with them into the boat, but the disciples were gone away alone; howbeit, there came other boats from Tiberias, near unto the place where they did eat bread, after that the Lord had given thanks. When the people, therefore, saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking Jesus; and having found him on the other side of the sea, they said to him, Rabbi, when camest thou hither? Jesus answered them, and said, Verily, verily, I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves, and were filled.—Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do that we may work the works of God? Jesus answered, and said to them, This is the work of God, that ye believe on him whom he hath sent. They said, therefore, unto him, What sign shewest thou then, that we may see and believe thee? what dost thou work? Our fathers did eat manna in the wilderness, as it is written\*, “He gave them bread “from heaven to eat.” Then Jesus said to them, Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is he who cometh down from heaven, and giveth life to the world. Then said they unto him, Lord, evermore give us this bread. But Jesus said to them, I am the bread of life. He that cometh unto me, shall never hunger; and he

§ IV.

John 6. 22.

\* Psalm lxxviii. 24.

that

John 6. 35. that believeth on me, shall never thirst. But I say unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh unto me, will I in no wise cast out. I came down from heaven, not to do mine own will, but the will of him that sent me. Now this is the will of the Father, who hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day; and this is the will of him that sent me, that every one who seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus the son of Joseph, whose father and mother we knew? how is it then, that he saith, I came down from heaven? Jesus, therefore, answered, and said unto them, Murmur not among yourselves. No man can come unto me, except the Father who hath sent me draw him; and him will I raise up in the last day. It is written in the prophets\*, “And they shall be all taught of God.” Every one, therefore, that hath heard and learned of the Father, cometh unto me; not that any man hath seen the Father, save he who is of God, he hath seen the Father. Verily, verily, I say unto you, he that believeth on me hath everlasting life.—I am the bread of life. Your fathers did eat manna in the wilderness, and are dead:—such is the bread that cometh down from heaven, that any one may eat thereof, and never die. I am the living bread, which came down from heaven; if any man eat of this bread he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.

\* Vide Isaiah, ch. liv.



The Jews, therefore, contended amongst themselves, saying, How can this man give us <sup>John 6. 52.</sup> his flesh to eat? Then Jesus said to them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoſo eateth my flesh and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day: for my flesh is meat indeed, and my blood indeed is drink. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him: as the living Father hath ſent me, and I live by the Father, ſo he that eateth me, even he, ſhall live by me. Such is the bread that came down from heaven; not as your fathers did eat manna, and are dead: he that eateth of this bread, ſhall live for ever.

Theſe things ſaid he in the ſynagogue, as he taught at Capernaum: many, therefore, of his diſciples, when they had heard, ſaid, This is an hard ſaying; who can hear it? When Jeſus knew in himſelf, that his diſciples murmured at it, he ſaid unto them, Does this offend you? what then, if ye ſhall ſee the Son of Man aſcend up where he was before? It is the ſpirit that quickeneth; the flesh profiteth nothing: the words which I ſpeak to you, are ſpirit and are life; but there are ſome of you that believe not. For Jeſus knew, from the beginning, who they were that believed not, and who ſhould betray him. And he ſaid, Therefore ſaid I unto you, that no man can come unto me, except it were given unto him of my Father.

From that time many of his diſciples went back, and walked no more with him. Then ſaid Jeſus unto the twelve, Will ye alſo leave me? Simon Peter answered him, To whom ſhall we go? thou haſt the words of eternal life. And we believe, and are ſure, that thou art the Chriſt, the Son of the living God. Jeſus answered them, Have I not choſen you twelve, and one of you is a devil?

John 6. 70. a devil? He spake of Judas Iscariot, the son of Simon; for he it was that should betray him, being one of the twelve.

## C H A P. IX.

§ 1. **A**FTER these things, Jesus walked in  
 John 7. 1. Galilee, for he would not walk in Ju-  
 Mark 7. 1. dea, because the Jews sought to kill him. Then came together unto him the Pharisees and certain of the Scribes, who came from Jerusalem, and when they saw some of his disciples eat bread with defiled, that is, with unwashen hands, they found fault. For the Pharisees, and all the Jews, except they wash their hands carefully, eat not, holding the tradition\* of the elders. And when they come from the market, except they wash†, they eat not; and many other things there be, which they hold from tradition, as

\* Besides the written law, or Pentateuch, the Jews had what they termed, The oral law. This was said to have been communicated to Moses on mount Sinai, at the same time with the other, but not put in writing. It consisted of various ordinances, respecting their religious rites, &c. and formed, according to the Rabbins, a sequel or supplement to the written law. They taught further, that it was delivered by Moses to Joshua, and by him to the elders of the people, from whom the prophets derived it. After Malachi it was preserved by the members of the sanhedrim, or council of seventy.

Some learned Rabbins at length collected all the traditional ordinances, and histories; composing out of them the Mischna and Talmud, which were published at different times between the year of our Lord 120 and 200. To these the Gemara was added some time afterwards. They have since also been largely commented upon, the Jews considering them as of almost equal authority with the holy scriptures. To these books I make frequent reference in my notes; as the customs and opinions of a nation must be always best illustrated by their own writers.

Our Lord, by frequently condemning the Jewish traditions, as absurd in themselves, and contradictory to the real law, shews how little claim they have to be thought of divine original; and proves them to be indeed "the ordinances of men."

Compare note on the Pharisees and Sadducees, page 16.

† As an instance of this pharisaical strictness, we are told, Midrash Mischna 9. 2. that Rab. Akiba being confined in prison, with only a small allowance of water, chose rather to die of thirst, than omit the ceremony of washing his hands.

the



the washing of cups, of pots, and of brazen vessels, and of tables. Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered, and said to them, Well hath Esaias prophesied of you †, hypocrites, as it is written, "This people honoureth me with their lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching for doctrines the ordinances of men." For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots, and cups, and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For God hath commanded, saying, Honour \* thy father and thy mother; and whoso curseth father or mother, let him die the death. But ye say, If a man shall say to his father or mother Corban †, whatsoever advantage thou mayest receive from me (he shall be free);

Mark 7. 4.

† Isaiah xxix. 13.

\* Exod. xx. 20. and xxi. 17.

† Corban, signified any sacred offering, whether it consisted of a sacrifice, or a gift in money, &c. It was adopted by the later Jews, as a proverbial form of vow: thus they said, "Corban, whatsoever I shall eat with thee;" which, as is the opinion of Rabbi Juda, and R. Meir, in the Mishna, and of Maimonides, in his comment upon it, rendered it sacrilege for the maker of the vow, and him to whom it was made, to eat together, because, by this form, the thing so to be eaten became a sacrifice. But nothing was instantly consecrated by this vow, as most commentators have imagined, for it could not take place till the two began to eat together. So in the passage before us, if a man said to his parents, "Corban, whatsoever advantage ye shall receive of me," it was sacrilege if he gave afterwards any thing for his parents use; because, by this form, such a gift would then become Corban, an holy offering, due only to God and the priesthood.

The priests, however, seem to have obtained nothing by the vow, unless the maker afterwards infringed it, when, whatsoever he gave his parents, became their due; or they required a present of fifty shekels to discharge a man from the obligation of Corban. See Joseph. Ant. Jud. lib. 4. ch. 4.

Hence our Saviour taxes the Pharisees with nothing but the absurdity of their traditions, which enjoined a strict observance of such rash and unnatural vows. [See Mishna Messachoth Nedarim, cap. 1. & 2. Maimon. Comment. Selden in Wal. Grot. in Loco, &c.]

and

and ye suffer him no more to do ought for his  
 Mark 7. 12. father or his mother, making the word of  
 God of none effect, through your tradition, which ye  
 have delivered : and many such like things do ye. And  
 when he had called all the people unto him, he said unto  
 them, Hearken unto me, every one of you, and under-  
 stand, There is nothing from without a man, that en-  
 tering into him, can defile him, but the things which  
 come out of him, those are they that defile the man.  
 If any one hath ears to hear, let him hear.

And when he was entered into the house  
 Mat. 15. 12. from the people, his disciples, coming unto  
 him, said, Knowest thou that the Pharisees were of-  
 fended after they heard this saying ? But he answered,  
 and said, Every plant which my heavenly Father hath  
 not planted shall be rooted up. Let them alone : they  
 be blind leaders of the blind ; and if the blind lead the  
 blind, both shall fall into the ditch. Then answered  
 Peter, and said unto him, Declare unto us this parable.  
 And Jesus said, Are ye also yet without understanding ?  
 Do ye not perceive that whatsoever entereth in at the  
 mouth, cannot defile, because it entereth not into the  
 heart, but into the stomach, and is cast out unto the  
 draught, leaving pure all the nourishment ? But those  
 things, which proceed out of the mouth, come forth  
 from the heart, and they defile the man. For out of the  
 heart proceed evil thoughts, adulteries, for-  
 Mark 7. 21. nications, murders, thefts, covetousness, false  
 witness, deceit, lasciviousness, the evil eye, blasphemy,  
 pride, foolishness. All these evil things come from  
 within, and defile the man : but to eat with unwashen  
 hands defileth not a man.

§ II. FROM thence Jesus arose, and went into  
 the borders of Tyre and Sidon, and entered  
 into an house, and would have no man know it ; but he  
 could



could not be hid: for a certain woman, whose young daughter had an unclean spirit, <sup>Mat. 15. 22.</sup> heard of him, and came and fell at his feet; and she besought him that he would cast forth the demon out of her daughter, saying, Have mercy on me, O Lord, thou Son of David:---but he answered her not a word. Now the woman was a Greek\*, a Syro-Phœnician by nation: and his disciples came, and besought him, saying, Send her away, for she crieth after us. But he answered, and said, I am not sent, but to the lost sheep of the house of Israel. Then came she, and worshipped him, saying, Lord, help me. Jesus answering, said to her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it to the dogs†. And she answered, and said to him, Yea, Lord, yet the dogs under the table eat of the children's crumbs. Then Jesus answered, and said to her, O woman, great is thy faith: for this saying, go thy way, be it unto thee even as thou desirest; the demon is gone out of thy daughter. And when she was come to her house, she found the demon gone out, and her daughter laid upon the bed.

AGAIN, departing from the coasts of Tyre and Sidon, he came nigh unto the sea of Galilee, through the midst of the coasts of Decapolis; and went up into a mountain, and sat down there: And great multitudes came to him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at the feet of Jesus,

\* Ελληνίς. This does not refer to her country, but to her religion. Greek, Gentile and Idolater, were with the Jews terms synonymous. Vide Acts xiv. 1 and 5.

† Our Lord, in order to prove the woman, adopts an usual mode of expression among the Jews, who denominated the heathen in general dogs. Thus Megilla on Exod. xii. 16. "The holy convocation is for you—for you, not for dogs; for yourselves, not for strangers." And Pirke Eleazar 29. "He who eateth with an idolater, is as he that eateth with a dog." Bava Bathra, 2. 2.—See note chap. xi. § 3.

Mark 7. 32. and he healed them, infomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing; and they glorified the God of Israel. Then they bring unto him one that was deaf, and had an impediment in his speech, and they beseech him that he would put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and spit and touched his tongue, and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened; and immediately his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man; but the more he charged them, so much the more they published it. And they were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

§ IV.  
Mark 8. 1. In those days, the multitude being very great, and having nothing to eat, Jesus, calling unto him his disciples, saith to them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat; and if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? They said seven, and a few small fishes. And Mat. 15. 36. he commanded the people to sit down on the ground. And taking the seven loaves and the fishes, he gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude; and they did all eat, and were filled; and they took up the remainder of the fragments, seven baskets full. Now they

that



that did eat were four thousand men, besides women and children. Mat. 15. 38.

After he had sent away the multitude, straightway he entered into a ship with his disciples, and came unto the parts of Dalmanutha, in the borders of Magdala. And the Pharisees and Sadducees came forth, and began to question with him, seeking of him a sign † from heaven, tempting him. And he sighed deeply in spirit, and saith, When it is evening, ye say, Fair weather, for the sky is red; and in the morning, Foul weather to-day, for the sky is red and lowering. Hypocrites! Mat. 16. 3. ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign, and there shall be no sign given unto it, except the sign of the prophet Jonas.

AND he left them, and departed, with his disciples, in the ship to the other side. § v. Now they had forgotten to take bread; neither had they with them in the ship more than one loaf. And he charged them, saying, Take heed, and beware of the leaven of the Pharisees and Sadducees, and of the leaven of Herod ‡. And they reasoned among themselves, saying, It is because we have no bread. When Jesus knew this, he saith to them, O ye of little faith! Why reason ye among yourselves, because Mark 8. 17. ye took not bread? Perceive ye not yet, neither understand? Have ye your hearts yet hardened! Having eyes, see ye not? Having ears, hear ye not? And do ye not remember, when I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? They answered,

† The Jews usually expected from a prophet some sign or miracle, as a proof of his divine commission. See Deut. xiii. 1.

‡ See note page 54.

Seven. And he said unto them, How is it that  
 Mat. 16. 11. ye do not understand, that I spake not to you  
 concerning bread, that ye should beware of the leaven of  
 the Pharisees and Sadducees? Then they understood that  
 he bade them not beware of the leaven of bread, but of  
 the doctrine of the Pharisees and Sadducees.

And he cometh to Bethsaida; and they  
 Mark 8. 22. bring a blind man unto him, and besought  
 him to touch him; and taking the blind man by the  
 hand, he led him out of the town; and having spit on  
 his eyes, and put his hands upon him, he asked him if  
 he saw ought. And he looked up, and said, I see men,  
 as trees, walking. After this, he put his hands again  
 upon his eyes, and made him look up: and he was  
 restored, and saw every man clearly. And he sent him  
 away unto his house, saying, Neither go into the town,  
 nor tell it to any in the town.

§ VI. AND Jesus went out with his disciples into  
 Mat. 16. 13. the coasts of Cesarea Philippi; and it came  
 to pass there as he was alone praying, his disciples  
 came unto him; and he asked them, saying, Whom do  
 men say that I, the Son of Man, am? And they said,  
 Some, John the Baptist; others, Elias; and others,  
 Jeremias †, or one of the old prophets that is risen a-  
 gain. He saith to them, But whom say ye that I am?  
 Simon Peter answered, and said, Thou art the Christ,  
 the Son of the living God, And Jesus answered, and  
 said unto him, Blessed art thou Simon Bar-Jona; for  
 flesh and blood hath not revealed it to thee, but my  
 Father who is in heaven. And I say also unto thee, that  
 thou art Peter, and upon this rock I will build my

† There was a vague tradition among the Jewish Rabbins, that Jeremias would come at the same time with Elijah, (the præcursor of Messiah, to replace in the holy of holies, the ark and tabernacle, the sacred fire and altar of incense; which he had concealed in a cave of Mount Nebo, before the Babylonish captivity. See 2 Maccab. ch. 2. Joseph. Gorionid. 1. 17. church,



church, and the gates of hell\* shall not prevail against it. And I will give unto thee the keys <sup>Mat. 16. 18.</sup> of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed † in heaven. Then he straitly charged and commanded his disciples to tell no man that he was Jesus, the Christ. From that time forth began Jesus to shew unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders, and chief-priests, and scribes, and be put to death, and after three days rise again. Then Peter took him up, and began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee. But he turned, and said to Peter, Get thee behind me, Satan, thou art an offence to me, for thou favourest not the things of God, but those that be of men.

And when he had called the people unto <sup>Mark 8. 34.</sup> him, with his disciples, he said to them, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it; but whosoever will lose

\* Πύλαι Ἀδου. Hades is by our translators confounded with the gehenna or hell; whereas it only signifies in general the state or place of the dead. Here our Saviour is said to have been after his death; not in hell, as the translation expresses it. Acts ii. 27—31.

The Jews commonly represented invisible things by sensible objects. See note on Gehenna, page 34. and page 92. In describing hades, the state or receptacle of souls after death, they seemed to apply the ideas furnished by their ancient sepulchral vaults; which were vast gloomy caverns, hewn in a rock, with niches all round the sides to receive dead bodies. Of this kind some yet remain, said to be those of the Jewish kings. Maundrel. See Ezek. xxxii. 17. Isaiah and Bp. Lowth's Comments.

The gates of hades is a poetical expression: thus, Let me not see the gates of hades, signifies, Let me not come to death or destruction. Isaiah xxviii. 10. Psalms ix. 14. And Homer, Il. 11. *Εχθρος μὲν μοι Κείνος ὁμῶς αἰδάο πυλῆσι.*

† The Rabbins affected to give their disciples the power, with which our Lord here invests Peter but in a different manner and with different authority. Jofaphta in Jebamoth iv. "The disciples of the wisemen "give judgment; pronounce what is lawful and what is unclean; can "bind and can loose." And Bemidbar, R. 14. 4.

his life, for my sake and the gospel's, the same shall save it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Whosoever, therefore, shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in his own glory, and in his father's, and of the holy angels: then he will reward every man according to his works. Verily, I say unto you, there be some standing here, who shall not taste of death till they see the kingdom of God come with power.

§ VII. IT came to pass, about six or eight days after these sayings, Jesus taketh with him Peter, and John, and James, and leadeth them up unto a high mountain, apart by themselves, to pray: and as he prayed, he was transfigured before them: and his countenance did shine as the sun; and his raiment became white and glistering, exceeding white as snow, such as no fuller upon earth can whiten. And, behold, there talked with him two men, which were Moses and Elias, who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep; and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and if thou wilt let us make three tabernacles, one for thee, and one for Moses, and one for Elias; not knowing what he said,—for they were in great fear. While he yet spake, behold a bright cloud came and overshadowed them; and lo a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased hear ye him.

And



And when the disciples heard it, they fell on their faces, and were sore afraid. And when the voice was past, Jesus came and touched them, and said, Arise, and be not afraid; and suddenly when they had lift up their eyes and had looked round about, they saw no one man any more, save Jesus only, with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, until the Son of Man were risen again from the dead. And they kept that saying within themselves, questioning one with the other, What the rising from the dead should mean. And they asked him, saying, Why say the Scribes that Elias must first\* come? And he answered, and told them, Elias verily cometh first, and restoreth all things. Now, I say unto you, that Elias is already come, and they knew him not, but have done unto him whatsoever they lifted, as it is written of him. Likewise shall also the Son of Man suffer of them, and be set at nought†. Then the disciples understood that he spake unto them concerning John the Baptist.

Matt. 17. 6.

Mark 9. 13.

AND it came to pass, that on the next day, when they were come down from the hill, he saw a great multitude about his disciples, and the Scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and ran to salute him. Then he asked the Scribes, What question ye with them? And one of the multitude kneeling down to him, answered, and said,

§ VIII.

Mark 9. 14.

Luke 9. 37.

Mat. 17. 14.

\* This was a received opinion, and founded on Malachi iv. 5. "Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children," &c. &c.

Thus Trypho. Justino M. "We all expect Christ to come as a man, and Elias to anoint him." Vid. Chiffuk Emuna 39. Targ. Jonath. Exod. vi. Malachi xxxi.

† Isaiah, chap. 53.

Lord,

Lord, I have brought unto thee my son, who  
 Mat. 17. 15. hath a dumb spirit—I beseech thee look upon  
 him, for he is my only child. And wheresoever the spirit  
 taketh him, it teareth him; and he foameth and gnasheth  
 his teeth, and pineth away: and bruising him, it hardly  
 departeth from him. And I spake to thy disciples, that they  
 should cast it out, and they could not. Then Jesus an-  
 swered, and said to them, O faithless and perverse genera-  
 tion, How long shall I be with you; how long

Mark 9. 20. shall I suffer you?---Bring thy son hither. And  
 they brought him unto him, and when he saw him,  
 straightway the spirit tare him; and he fell down and  
 rolled on the ground, foaming. And Jesus asked his  
 father, How long is it ago since this came unto him?  
 He answered, of a child: and oft-times it casteth him  
 into the fire, and into the waters, to destroy him. But  
 if thou art able, have compassion on us, and help us.  
 Jesus saith to him, If thou canst believe, all things are  
 possible to him that believeth. And straightway the  
 father of the child cried out, and said, with tears, I  
 believe, Lord, help thou mine unbelief. When Jesus  
 saw that the people came running together, he rebuked  
 the unclean spirit, saying unto him, Thou dumb and  
 deaf spirit, I charge thee, come out of him, and enter  
 no more into him. And it cried and rent him sore, and  
 came out of him; and he was as one dead, insomuch  
 that many said, he is dead: but, Jesus, taking him by  
 the hand, lifted him up; and he arose, and was restored  
 to his father: and all marvelled at the mighty power  
 of God.

And when he was come into the house, the disciples  
 came to Jesus, and asked him privately, Why could  
 not we cast it out? And Jesus said unto them, Be-  
 cause of your unbelief: for verily, I say unto you, If  
 ye have faith, as a grain of mustard, ye shall say unto  
 this



this mountain, Remove hence to yonder place, Mat. 17. 20.  
and it shall be removed; and nothing shall be  
impossible to you: howbeit, this kind of them goeth  
not out but by prayer and fasting.

AND they departed thence, and passed § IX.  
through Galilee, and he would not that any Mark 9. 30.  
man should know it. For he taught his disciples, and said  
to them, Let these sayings sink down into your ears---  
The Son of Man shall be delivered into the hands of  
men, and they shall kill him; and after that he is  
killed, he shall rise again the third day: but they un-  
derstood not the saying, and were afraid to ask him.

And he came to Capernaum, and being in the house,  
he asked them, What was it that ye disputed among  
yourselves by the way? But they held there peace; for  
they had disputed among themselves, by the way, who  
should be the the greatest. And he sat down, and called  
the twelve, and saith to them, If any man desire to be  
first, the same shall be last of all, and servant of all.  
And calling unto him a child, he set him in the midst  
of them; and when he had taken him in his arms, said  
to them, Verily, I say unto you, except ye be Mat. 18. 3.  
converted, and become as little children, ye  
shall not enter into the kingdom of heaven. Whosoever,  
therefore, shall humble himself as this little child\*;  
the same is greatest in the kingdom of heaven. And  
whosoever shall receive one such little child in my  
name, receiveth me: and whosoever shall receive me,  
receiveth not me, but him that sent me. And John  
answered him, saying, Teacher, we saw one casting out  
demons in thy name, and he followeth not us; and we  
forbad him, because he followeth not us. But Jesus

\* Thus Bereschith, R. 42. 4. "If they are not LITTLE ONES, they  
"are not disciples; if they are not disciples, they are not wisemen; if  
"they are not wisemen, they are not elders; if they are not elders, they  
"are not prophets," &c. See Bemidbar, 14.

said,

Mat. 17. 15. Lord, I have brought unto thee my son, who hath a dumb spirit—I beseech thee look upon him, for he is my only child. And wheresoever the spirit taketh him, it teareth him; and he foameth and gnasheth his teeth, and pineth away: and bruising him, it hardly departeth from him. And I spake to thy disciples, that they should cast it out, and they could not. Then Jesus answered, and said to them, O faithless and perverse generation, How long shall I be with you; how long shall I suffer you?---Bring thy son hither. And they brought him unto him, and when he saw him, straightway the spirit tare him; and he fell down and rolled on the ground, foaming. And Jesus asked his father, How long is it ago since this came unto him? He answered, of a child: and oft-times it casteth him into the fire, and into the waters, to destroy him. But if thou art able, have compassion on us, and help us. Jesus saith to him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said, with tears, I believe, Lord, help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And it cried and rent him sore, and came out of him; and he was as one dead, insomuch that many said, he is dead: but, Jesus, taking him by the hand, lifted him up; and he arose, and was restored to his father: and all marvelled at the mighty power of God.

And when he was come into the house, the disciples came to Jesus, and asked him privately, Why could not we cast it out? And Jesus said unto them, Because of your unbelief: for verily, I say unto you, If ye have faith, as a grain of mustard, ye shall say unto this



this mountain, Remove hence to yonder place, Mat. 17. 20. and it shall be removed; and nothing shall be impossible to you: howbeit, this kind of them goeth not out but by prayer and fasting.

AND they departed thence, and passed § IX. through Galilee, and he would not that any Mark 9. 30. man should know it. For he taught his disciples, and said to them, Let these sayings sink down into your ears--- The Son of Man shall be delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise again the third day: but they understood not the saying, and were afraid to ask him.

And he came to Capernaum, and being in the house, he asked them, What was it that ye disputed among yourselves by the way? But they held there peace; for they had disputed among themselves, by the way, who should be the the greatest. And he sat down, and called the twelve, and saith to them, If any man desire to be first, the same shall be last of all, and servant of all. And calling unto him a child, he set him in the midst of them; and when he had taken him in his arms, said to them, Verily, I say unto you, except ye be Mat. 18. 3. converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child\*; the same is greatest in the kingdom of heaven. And whosoever shall receive one such little child in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. And John answered him, saying, Teacher, we saw one casting out demons in thy name, and he followeth not us; and we forbad him, because he followeth not us. But Jesus

\* Thus Bereschith, R. 42. 4. "If they are not LITTLE ONES, they are not disciples; if they are not disciples, they are not wisemen; if they are not wisemen, they are not elders; if they are not elders, they are not prophets," &c. See Bemidbar, 14.

said,

Mark 9. 39. said, Forbid him not, for there is no man who shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part: and whosoever shall give one of you to drink a cup of water in my name, because ye belong to Christ, verily, I say unto you, he shall not lose his reward.

Mat. 18. 6. But whosoever shall offend one of these little ones, that believe in me, it were better for for him that a millstone were hanged about his neck, and he were sunk in the depths of the sea\*. Wo unto the world because of offences†! for it must needs be that offences come: but wo to that man by whom the offence cometh. Wherefore if thy hand or foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life lame or maimed, than having two hands or two feet to be cast into gehenna, where their worm‡ dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into the kingdom of God without an eye, than having two eyes to be cast into the gehenna of fire, where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire§, and every sacrifice shall be salted with salt||. Salt is good; but if the salt have lost its saltiness wherewith will ye season it. Have salt in yourselves, and be at peace one with another. Take heed that ye despise not one of these little ones: for I say unto you, that in heaven, their angels do always behold the

\* *καταπονιζειν*, To sink or drown in the sea. This was a punishment for capital offences among the Greeks and Romans, but not amongst the Jews: and seems here to be simply a proverbial expression.

† *σκανδαλα*, i. e. obstacles or hindrances to the progress of the gospel. See note to page 34.

‡ Ecclesiasticus vii. 17. "Humble thy soul greatly, for the vengeance of the ungodly is fire and worms." Compare Isaiah, lxvi. 24.

§ See note page 17.

|| Levit. ii. 13.

face of my Father who is in heaven : for the Son <sup>Mat. 18. 19.</sup> of Man came to save that which is lost. How think ye ? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go upon the mountains to seek that which is gone astray ? and if so be that he find it, verily I say unto you, he rejoiceth more over that sheep than for the ninety and nine which went not astray. Even so it is not the will of your Father who is in heaven that one of these little ones should perish. Moreover, if thy brother shall trespass against thee, go and reprove him between thee and him alone : if he shall hear thee, thou hast gained thy brother ; but if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. If he shall neglect to hear them, tell it unto the church \*, but if he neglects to hear the church, let him be unto thee as a gentile and a publican. Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven ; and whatsoever ye shall loose on earth, shall be loosed in heaven. Again, I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then came unto him Peter, and said, Lord, how oft shall my brother sin against me and I forgive him ? till seven times ? Jesus saith to him, Not, I say unto thee, till seven times, but until seventy times seven. Therefore is the kingdom of heaven likened to a certain king, who would take an account with his servants : and when

\* Our Lord here extends his precept of forbearance beyond what was usual at that time. Miphkar Hapeninim. "The wisemen say, If thy neighbour hath done thee an injury, reprove him between thee and him alone. If he shall hear thee, thou hast gained him. But if he will not hear thee, reprove him before one or two witnesses. If he will not then hear,—let him be vile in thy eyes."

he



Mat. 18. 24. he had begun to reckon, one was brought unto him debtor for ten thousand talents\*. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold†, and his wife, and his children, and all that he had, and payment to be made. The servant, therefore, fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant, being moved with compassion, loosed him, and forgave him the debt. But that servant, going out, found one of his fellow-servants, who owed to him an hundred ‡denarii, and he laid hands on him, and took him by the throat, saying, Pay me what thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all: and he would not, but went and cast him into prison till he should pay the debt. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told all unto their lord. Then his lord, having called him, said unto him, Thou wicked servant, I forgave thee all that debt, because thou desiredst me, shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors

\* Equal to 1,750,000*l*.

† Creditors, among the eastern nations and Greeks, as well as at Rome, when their debtors became incapable of payment, were empowered by law to reduce them and their families to a state of slavery; and, if they pleased, could sell them into a foreign country. Besides this they often treated debtors with much cruelty: made them labour with heavy chains on their hands and feet, and iron collars about their necks; or caused them to be tortured, and scourged, very severely; which punishment was at the same time aggravated by the most bitter reproaches and insults. This inhumanity was the cause of many dangerous seditions, particularly in the Roman commonwealth.—Amongst the Hebrews also when a debtors estate and effects were not sufficient to satisfy his creditors demands, he became a slave; see Levit. xxv. 47, &c. and was frequently ill used; though expressly against the divine command. See Nehem. ch. v. But their law had this peculiar superiority, that it provided a mitigation in such cases, by ordaining the year of jubilee, when the debtor regained his liberty, and all lands reverted to their first owners. Lev. xxv. 16.

‡ 3*l*. 6*s*. sterling.

till

till he should pay all that was due to him. So likewise shall my heavenly Father do also to you, if ye, from your heart, forgive not every one his brother their trespasses. Mat. 18. 34.

AT the same time, they that received tribute-money \*, came to Peter, and said, § X. Mat. 17. 24. Doth not your master pay tribute? He saith, Yea; and when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith to him, Of strangers: Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take the fish that first cometh up: and opening its mouth, thou shalt find a stater †; that take and give unto them, for me and thyself.

## C H A P. X.

NOW the Jews feast of tabernacles was at hand: his brethren, therefore, said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest: for no man doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world: for neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come, but your time is always ready. The world cannot hate you: but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this § I. John 7. 2.

\* The didrachma; a sum equal to one shilling and three pence, being the Roman census, or a poll-tax, exacted from every person above twenty years of age. This was the certain and fixed tribute; and is opposed to τελον, vectigal, customs or imposts on goods exported and imported, which was uncertain, and rented by the publicans.

† A stater was four drachmas, or about two shillings and six pence of our money.

John 7. 8. feast: I go not up yet unto this feast, for my time is not yet full come. When he had said these words unto them, he abode still in Galilee.

Mat. 19. 1. But when his brethren were gone up, then departed he also from Galilee, that he might go unto the feast, not openly, but as it were in secret. For the days now drawing near to be fulfilled

Luke 9. 51. when he should be taken up, he had stedfastly set his face to go towards Jerusalem. And he sent messengers before him; and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as tho' he would go to Jerusalem\*. And when his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did†. But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of: for the Son of Man is not come to destroy men's lives, but to save them. And they went to another village.

And it came to pass, that as they went, in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air nests, but the Son of Man hath not where to lay his head.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee, but let me first go bid them farewell who are at home, at my house. And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

\* See note ch. 9. § 3. and page 26. † 2 Kings i. 10 and 12.



THEN the Jews sought him at the feast, § 11. and said, Where is he? And there was much John 7. 11, murmuring among the people concerning him: for some said, He is a good man; others said, Nay, but he deceiveth the people. Howbeit, no man spake openly of him for fear of the Jews. Now about the midst of the feast, Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me: if any man would do his will, he shall know of the doctrine, whether it be of God, or I speak from myself. He that speaketh from himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you a law, yet none of you keepeth the law? Why go ye about to kill me? The people answered, and said, Thou hast a demon—Who goeth about to kill thee? Jesus answered, and said to them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision, (not that it is of Moses, but of the fathers) and ye, on the sabbath-day\* circumcise a man. If a man, on the sabbath-day, receive circumcision, that the law of Moses should not be broken, are ye angry with me, because I have made an entire man whole on the sabbath-day?—Judge not according to the appearance, but judge the righteous judgment.

Then said some of them of Jerusalem, Is not this he whom they seek to kill? But lo! he speaketh boldly, and they say nothing unto him. Do the rulers know,

\* The Rabbins dispensed with the observance of the sabbath, in order to perform circumcision. It was\* thus put upon the same footing as the preservation of a man's life." See note page 51.

It is said Schabbath 130 and 132. "He that is circumcised is as one "who hath escaped the grave."

John 7. 26. indeed, that this is the very Christ? Howbeit, we know this man, whence he is; but when Christ cometh, no man knoweth whence† he is. Jesus, therefore, cried out, in the temple, as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not; but I know him, because I am from him, and he hath sent me. They sought then to take him, but no man laid hands upon him, for his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than those which this man hath done?

The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests‡ sent officers to take him. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed|| among the Gentiles, and teach the Gentiles? What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Holy

† See Hebrews, ch. vii. 1—3. "Melchisedek, king of Salem—without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God."

‡ The chief priests were the heads of the different courses: see note page 2. Josephus says that in his time there were more than five thousand priests in each of those ranks or countries.

|| See 1 Peter i. 1.

Spirit was not yet given, because that Jesus was not yet glorified. Many of the people <sup>John 7. 39.</sup> therefore, when they heard this saying, said, Of a truth this is a prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him; and some of them would have taken him: but no man laid hands on him.

Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers, or of the Pharisees believed on him? But this people who knoweth not the law are accursed†. Nicodemus saith unto them, he that came to Jesus by night, being one of them, Doth our law judge any man before it hear him, and know what he doeth? They answered, and said unto him, Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet. And every man went unto his own house.

JESUS went unto the mount of olives: and § III.  
early in the morning he came again into the <sup>John 8. 1.</sup>

† It was usual for them to say, "The people of the land is not holy: they discern not the law, nor wisdom." And, "The people of the land are the footstool of the Pharisees." See Druf. Præt. in Johan. 7.

The Jewish Rabbins, from a high opinion of their own sanctity, taught that none could partake of the resurrection but themselves and their disciples. Others, they said, could only hope to obtain the favour of heaven by services rendered to them, or their disciples; as by giving their daughters to any of them with a large dower, or by traffic procuring for them riches sufficient to keep them free from the distraction of business: so that they might have time to study the law in its full extent. Excepting by this attributed merit, they maintained that all the lower class of people, who, from being engaged in menial occupations, could not have leisure to study or practise the law, must forfeit their right to future happiness, and be looked on as accursed. Pocock Porta Moles, ch. 6. note.

Compare Deut. xxvii. 26.



John 8. 2. temple, and all the people came unto him ; and he sat down and taught them. And the Scribes and Pharisees brought unto him a woman taken in adultery ; and when they had set her in the midst, they say unto him, Teacher, this woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned : but what sayest thou ? This they said, tempting him, that they might have to accuse him\*. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her : and again he stooped down and wrote on the ground. And they who heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last : and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers ? hath no man condemned thee ? She said, No man, Lord. And Jesus said unto her, Neither will I condemn thee : go, and sin no more.

Then spake Jesus again unto them, saying, I am the light of the world : he that followeth me, shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself ; thy record is not true. Jesus answered, and said unto them, Though I bear record of myself, yet my record is true : for I know whence I came, and whither I go ; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh, I judge no man. And yet if I judge, my judgment is

\* The practice of stoning such offenders was fallen into disuse at the time of our Saviour.

true: for I am not alone, but I and the Father that sent me. It is also written in your law,<sup>John 8. 16.</sup> that the testimony\* of two men is true: I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

These words spake Jesus in the treasury†, as he taught in the temple: and no man laid hands on him, for his hour was not yet come.

Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say, and to judge of you: but he that sent me, is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of Man, then shall ye know that I am, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me, is with me; the Father hath not left me alone: for I do always those things that please him.

\* Deut. xix. 15.

† Γαζοφυλακιον. This was a portico, or outer court of the temple, into which all the people were admitted, in order to offer up their corbans or sacred gifts

John 8. 30. As he spake these words, many believed on him. Then said Jesus to those Jews who believed on him, If ye continue in my word, then are ye my disciples indeed ; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man : how sayest thou, Ye shall be made free ? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin ; and the servant abideth not in the house for ever : but the Son abideth ever. If the Son, therefore, shall make you free, ye shall be free indeed. I know that ye are Abraham's seed ; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father : and ye do that which ye have seen with your father. They answered, and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God : this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication ; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me : for I proceeded forth, and came from God ; neither came I of myself, but he sent me. Why do ye not understand my speech ? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do : he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh from his own : for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin ? And if I say the truth, why do ye not believe



lieve me? He that is of God, heareth God's words: ye therefore hear them not, because ye <sup>John 8. 47.</sup> are not of God.

Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan†, and hast a demon?

Jesus answered, I have not a demon; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a demon. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham who is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me, of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I should be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

AND as Jesus passed by, he saw a man <sup>§ IV.</sup> who was blind from his birth, And his dis- <sup>John 9. 1.</sup>

† Our Lord having combated their prejudices, they look upon him as an enemy to the nation, and its supposed prerogative. See note ch. xi. § 3. and page 26.

John 9. 2. ciples asked him, saying, Master, who did sin\*, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh when no man can work. As long as I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent). He went his way, therefore, and washed, and came seeing. The neighbours therefore, and they who before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered, and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went, and washed, and I received sight. Then said they unto him, Where is he? He said I know not.

They brought to the Pharisees him that aforetime was blind. And it was the sabbath-day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day†. Others said, How can a man

\* See note page 106.

† According to the traditional ordinance, Tanchuma 10. 12. "It is forbidden to put spittle upon the eye-lids on the sabbath-day; for it is as "medicine on the sabbath." And in another place it is ordered that no eye-salve be prepared or applied after the sabbath-eve.

that

that is a sinner, do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they had called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them, and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him, he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue\*. Therefore said his parents, he is of age, ask him. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered, and said, Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art

\* *Ἀποσυνοχὴν ποιεῖν*. This was a form of excommunication by which the offender was excluded from all commerce or conversation with the rest of the Jews, who were not allowed to approach him within the distance of six feet. It continued in force for a limited time, as thirty days, or till he had procured his absolution by repentance, and a new benediction from one or more of the Rabbins.

They had also other much severer modes of excommunication, as that termed 1 Cor. v. *anathema-maran-atha*, in which they pronounced the most direful imprecations against the offender. His own family were forbid to mourn for him, or to relieve him with any necessaries. He was thus left to perish miserably; nor could any repentance in this case be accepted.



his disciple; but we are Moses's disciples.  
 John 9. 28. We know that God spake unto Moses: as for this man, we know not from whence he is. The man answered, and said unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard, that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered, and said unto him, Thou wast altogether born in sins\*, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered, and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe, and he worshipped him. And Jesus said, For judgment I am come into this world, that they who see not, might see, and that they who see, might be made blind.

And some of the Pharisees who were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, we see; therefore your sin remaineth. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name,

\* The Rabbins held that evil affections prevailed in a man before he was born, and also that he might be contaminated by the sins of his parents. Bereschith R. 34. 12. See John 9. 1.

and leadeth them out. And when he putteth forth his own sheep, he goeth before them, <sup>John 10. 3.</sup> and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so I know the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

There

John 10. 19. There was a division therefore again among the Jews for these sayings. And many of them said, He hath a demon, and is mad; why hear ye him? Others said, These are not the words of him that hath a demon: Can a demon open the eyes of the blind?

## C H A P. XI.

§ I. Luke 10. 1. **A**FTER these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them: the harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest that he would send forth labourers unto his harvest. Go your way, behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way: and into whatsoever house ye enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon it; if not, it shall turn to you again: and in the same house abide, eating and drinking such things as they give; for the labourer is worthy of his reward. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you; and heal the sick that are therein; and say to them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you.—Notwithstanding, be ye sure, that the kingdom of God is come nigh unto you. But I say unto you, That it shall be more tolerable in that day for Sodom, than for that city.

Then



Then began he to upbraid the cities, <sup>Mat. 11. 20.</sup> wherein most of his mighty works were done, because they repented not. Wo unto thee, Chozazin! Wo unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they would long ago have repented, sitting in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon, at the day of judgment, than for you. And thou Capernaum, which art exalted to heaven, shall be thrust down to hades: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me\*.

AND the seventy returned again, with joy, § II.  
saying, Lord, even the demons are subject unto us through thy name. And he said unto them, I beheld Satan, as lightning, fall from heaven. Behold, I give unto you power to tread on serpents, and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not that the spirits are subject unto you: but rather rejoice because your names are written † in heaven.

In that hour, Jesus was gladdened in Spirit, and said I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent,

\* Compare Galat. iv. 14. 1 Thess. ii. 13. It is said also, Aboth 4. 12. "Honour thy teacher as thy God." And Mechilta 38. 2. "If any one receive wise men, it is the same as if he should receive the Shekinah (divine presence)." And Jalk. Rub. 144. 3. "If a man speak against a faithful pastor, it is as if he spoke against God." The Pharisaical teachers, from motives of pride and self-interest, endeavoured to inspire the people with these sentiments of reverence for them, on which account they are reproved by our Lord.—See Mat. ch. xxiii. and note on page 129. Wetstein.

† See Psalm lxxix. 28. Rev. iii. 5.

Luke 10. 21, and hast revealed them unto babes\*. Yea, Mat. 11. 28. Father, for so it seemed good in thy sight. All things are delivered to me of the Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls, for my yoke is easy, and my burden is light.

Luke 10. 23. And turning unto his disciples, he said privately, Blessed are the eyes which see the things that ye see; for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them.

§ III. AND behold a certain lawyer stood up, and tempted him, saying, Teacher, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readeſt thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves; who stripped him of his raiment, and wounded him, and departed, leaving him half dead: and by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. In like manner also a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a

\* See ch. ix, § 9.

certain Samaritan\*, as he journeyed, came where he was; and when he saw him, he had <sup>Luke 10. 33.</sup> compassion on him, and went to him, and bound up his wounds, pouring in oil and wine†, and set him on his own beast, and brought him to an inn, and took care of him; and on the morrow, when he departed, he took out two denarii, and gave to the host, and said to him, Take care of him, and whatsoever thou expendest more, when I come again, I will repay thee. Which now of these three thinkest thou was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Now it came to pass, as they went, that he entered into a certain village: and a cer- <sup>§ IV.</sup>tain woman named Martha, received him into her house. And she had a sister called Mary, who also sat‡ at Jesus feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus

\* In this parable our Lord indirectly reprehends the uncharitable way of thinking which prevailed among the Jews with regard to the Samaritans and other nations; see note ch. iii. § 3. and ix. 2. Heathen authors have noted in strong terms this part of their character. Thus Tacitus Hist. v. 4. 5.—*Apud ipsos fides obstinata, misericordia in promptu;—sed adversus omnes alios hostile odium.* And Juven. 14. 103.—*Non monstrare vias eadem nisi sacra colenti.* This is conformable to some passages in holy writ. See Esther iii. 8. A positive precept is referred to in the sermon on the mount, enjoining “hatred to their enemies;” which was a traditional ordinance, and may be found in the Talmudic writers; as Midrash Tethillim, 26. 4. “R. Isaac hath said, Do not shew towards the Gentiles either benevolence or compassion.” Compare Pefachim, 113. 2. See Luke ix. 53—56.

† Plin. 31. 47. *In vulnere curatione lanæ succidæ vicem implent nunc ex vino & oleo, nunc ex posca.* Vid. Cels. lib. 5. ch. 26.

‡ The men at meals reclined on couches or beds round the table. See note to page 48. The women usually sat at the feet of those beds. Thus Suet. Claud. 32. *Cum pueris puellisq; nobilibus qui more veteri ad fulcra lectorum sedentes vescerentur.* And Val. Max. 2. 1. *Feminæ cum viris cubantibus sedentes cœnitabant.*

answered,



Luke 10. 41. answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

§ V. AND it was at Jerusalem the feast of the John 10. 22. dedication\*; and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not; because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My Father who gave them me, is greater than all: and no man is able to pluck them out of my Father's hand. I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, for a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God.— Jesus answered them, Is it not written in your law, I said, “Ye are gods†?” If he called them gods, unto whom the word of God came, (and the scripture cannot be broken) say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the

\* Encænia. This festival was held soon after the feast of Tabernacles, in order to commemorate the purification and dedication of the temple by Judas Maccabeus, after Antiochus Epiphanes had profaned it. 1 Maccab. chap. 4. See Joseph. Antiq. 12. 7. 6.

† Psalm lxxxii, 6.

works of my Father, believe me not. But if I do, though ye believe not me, believe <sup>John 10. 37.</sup> the works: that ye may know and believe that the Father is in me, and I in him, Therefore they sought again to take him: but he escaped out of their hand.

And he went away again beyond Jordan, into the place where John at first baptized, and there he abode. And many resorted unto him, and said, John indeed did no miracle; but all things that John spake of this man were true: and many believed on him there.

Now a certain man was sick, named <sup>§ VI.</sup> Lazarus, of Bethany, the town of Mary <sup>John 11. 1.</sup> and her sister Martha. (It was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick). Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, Let us go into Judea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.

These things said he: and after that, he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking



John 11. 11. rest in sleep. Then said Jesus unto them plainly, Lazarus is dead—And I am glad for your sakes, that I was not there, to the intent that ye may believe; nevertheless, let us go unto him. Then said Thomas, who is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

Then when Jesus came, he found that he had lien in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off. And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. Believest thou this? She saith unto him, Yea, Lord, I believe that thou art the Christ, the Son of God, who should come into the world.

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Teacher is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then that were with her in the house, and comforted her, when they saw Mary that she rose up hastily and went out, followed her, saying, She goeth unto the grave, to weep there. Then when Mary was come where Jesus was, and saw him, she



she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. John 11. 32.

When Jesus therefore saw her weeping, and the Jews also weeping, who came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see. Jesus wept.—Then said the Jews, Behold, how he loved him! And some of them said, Could not this man, who opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself, cometh to the grave. It was a cave\*, and a stone lay upon it.

Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh; for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me; and I knew that thou hearest me always: but because of the people who stand by, I said it, that they may believe that thou hast sent me. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth! And he that was dead came forth, bound† hand

\* The most antient mode of burial was to deposit the dead in caves either naturally formed, or dug with much art and labour in the hardest rocks. The bodies were placed on the sides of the cave, where proper niches were made to receive them. A large hewn stone closed up the entrance. Abraham was buried in the cave of Machpelah before Mamre, which he bought as a burial-place for his family. Genes. ch. xxiii.

In some places they had large subterraneous vaults for the same purpose, nicely paved, and arched over head. Hic in mea vinea ad viam Appiam reperitur subterraneum conditorium sive hypogæum dealbatum & crustatum fatis eleganter—& in hoc plurimæ cavitates: Et in unaquaque prædictarum extant duo vel tres ollæ fictiles, muro affixæ repletæ cineribus & ossibus femiustis. Casalius. Compare note page 87.

† See note chap. 20. § 1.

John 11. 44. and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Then many of the Jews that came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

§ VII. THEN gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation. And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation: and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth, they took counsel together for to put him to death.

Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

## C H A P. XII.

§ I. AND it came to pass, that as he was Luke 11. 1. praying in a certain place, when he ceased one of his disciples said unto him, Lord teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father, who art

art in heaven, hallowed be thy name; thy kingdom come: thy will be done, as in heaven so in the earth; give us day by day our daily\* bread; and forgive us our sins, for we also forgive every one that is indebted to us: and lead us not into temptation, but deliver us from evil. Luke 11. 2.

And he said also to them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves, for a friend of mine in his journey is come to me, and I have nothing to set before him: and he from within shall answer, and say, Trouble me not; the door is now shut, and my children are with me in bed: I cannot rise, and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

AND he was casting out a demon, and it was dumb. And it came to pass when the demon was gone out the dumb spake; and the people wondered. But some of them said, He casteth out § 11.

\* *ἄρτος ἐπιβίος* is not *ἄρτος ἐπιβίος ἡμερᾶς* or *ἐπιβίος χρόνος*, The bread of to-morrow, or of the time to come, for then the addition of *το καὶ ἡμερᾶν*, would be unnecessary; but *ἄρτος ἐπὶ βίαν*, the bread necessary for our subsistence. The English expression, daily bread, answers, in some measure, to both senses.



**Luke 11. 15.** demons, through Beelzebub, the chief of the demons. And he called them unto him, and said to them in parables, Every kingdom divided against itself is brought to desolation: and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? Because ye say that I cast out demons through Beelzebub: and if I by Beelzebub cast out demons, by whom do your sons cast them out?—therefore shall they be your judges. But if I with the finger of God cast out demons, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb\* that bare thee, and the breasts which thou hast sucked! But he said, Yea, rather, blessed are they that hear the word of God, and keep it.

§ III. AND when the people were gathered thick together he began to say, No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but in a candlestick, that they who come in may see the light. The light of the body is the eye; therefore when thine eye is single thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no

\* These expressions were often referred to the Messiah. Thus Pesikta, R. 63. 2. "The Israelites shall say, Blessed be the hour in which he was created! Blessed be the womb which brought him forth!" Wetstein.  
part

part dark, the whole shall be full of light, as Luke 11. 36.  
when the bright shining of a lamp doth give  
thee light.

And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and platter, but your inward part is full of ravening and wickedness. Fools! Did not he that made that which is without make that which is within also? But rather give ye alms of such things as ye have: and behold, all things are clean to you. But wo unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Wo unto you, Pharisees! for ye love the uppermost seats in the synagogue, and greetings in the market-place. Wo unto you, Scribes and Pharisees, hypocrites! for ye are as graves, which appear not, and the men that walk over them, are not aware of them.

Then answered one of the lawyers, and saith unto him, Teacher, thus saying, thou dost reproach us also. And he said, Wo unto you also ye lawyers! for ye load men with burthens grievous to be borne, and ye, yourselves, touch not the burthens with one of your fingers. Wo unto you: for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, Behold I send unto you prophets and wise-men and Scribes, and some of them ye shall kill and crucify: and some of them shall ye scourge in your synagogues, and persecute them from city to city: that the blood of all the prophets, which



was shed from the foundation of the world,  
 Luke 11. 50. may be required of this generation; from the blood of Abel unto the blood of Zecharias\*, son of Barachias, who perished between the altar and the temple: verily, I say unto you, It shall be required from this generation. Wo unto you, lawyers, for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

And as he said these things unto them, the Scribes and Pharisees began to urge him vehemently, and to provoke him to speak† of many things, laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

§ IV. IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trod one upon another, he began to teach his disciples first of all. And one of the company said unto him, Teacher, speak to my brother that he divide the inheritance with me. And he said to him, O man! who made me a judge or divider over you? And unto them he said, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things that he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do, I will pull down my barns, and build greater, and there will I bestow all my fruits, and my goods: and I will say to my soul, Soul thou

\* See 2 Chron. xxiv. 19—25.

A space of nine feet was left betwixt the body of the temple and the altar. This was an asylum affording protection to criminals. See 1 Kings i. 51. and ii. 28—30.

† Αποστομαλίζειν, To speak without premeditation: λεγειν αλλα απο στοματος και απο μυτης, ανευ γραμματων. Suidas.



hast much goods laid up for many years, Take  
 thine ease, eat, drink, and be merry. But God <sup>Luke 12. 19.</sup>  
 said unto him, Thou fool, this night thy soul shall be re-  
 quired of thee; then whose shall those things be which  
 thou hast provided?—So is he that layeth up treasure for  
 himself, and is not rich towards God. And he said \* to  
 his disciples, Seek not ye, therefore, what ye shall eat  
 or what ye shall drink; and be not of doubtful mind:  
 for all these things do the nations of the world seek after,  
 and your Father knoweth that ye have need of all these  
 things. But rather seek ye the kingdom of God, and  
 all these things shall be added unto you. Fear not, little  
 flock; for it is your Father's good pleasure to give you  
 the kingdom. Sell what ye have, and give alms;  
 provide yourselves bags which wax not old; a treasure  
 in the heavens that never faileth, where no thief ap-  
 proacheth, neither moth corrupteth: for where your  
 treasure is, there will your heart be also. Let your  
 loins be girded † about, and your lamps burning; and be  
 yourselves like unto men waiting for their lord, when he  
 will return from the marriage †, that when he cometh  
 and knocketh, they may open to him immediately.  
 Blessed are those servants, whom the Lord, when he  
 cometh, shall find watching. Verily, I say unto you,  
 That he shall gird himself, and make them sit down to  
 meat, and will come forth and serve them. And if he  
 shall come in the second watch, or come in the third  
 watch, and find them so, blessed are those servants.  
 And this know, that if the householder had known in

\* Luke has here, as in other places, recapitulated several precepts  
 given by our Lord to his followers, according to Matthew at a very different  
 period. Mat. x. 17 to 35. and vi. 24 to 34. page 71 and 38 of this  
 work.—Some commentators have laboured much to reconcile this differ-  
 ence: but it was surely proper that our Lord should repeat the doctrines  
 before delivered in Galilee, to his hearers in Judea, who had not hitherto  
 been favoured with his publick ministry.

† See note p. 133. † See note ch. xvi. § ii.

what

what hour the thief would come, he would  
 Luke 12. 39. have watched, and not have suffered his house  
 to be broken through. Be ye therefore ready, for the  
 Son of Man cometh in an hour when ye think not.

Then Peter said unto him, Lord, speakest thou this  
 parable unto us, or even to all? And the Lord said,  
 Who then is that faithful and wise steward, whom his  
 lord shall make ruler over his household; to give them  
 their portion of meat in due season? Blessed is that  
 servant, whom his lord, when he cometh, shall find so  
 doing: of a truth, I say unto you, That he will make  
 him ruler over all that he hath. But if that servant say  
 in his heart, My lord delayeth his coming, and shall  
 begin to beat the men-servants and maidens, and to eat,  
 and drink, and to be drunken: the lord of that servant  
 will come in a day when he looketh not for him, and  
 at an hour when he is not aware, and will cut him asunder\*,  
 and will appoint him his portion with the unbelievers.  
 And that servant who knew his lord's will,  
 and prepared not himself, neither did according to his  
 will, shall be beaten with many stripes: but he that  
 knew not, and did commit things worthy of stripes,  
 shall be beaten with few; for unto whomsoever much  
 is given, of him shall be much required: and to whom  
 men have committed much, of him they will ask the  
 more.

I am come to send fire on the earth, and what will I  
 if it be already kindled? But I have a baptism to be  
 baptized with, and how am I straightened till it be ac-

\* Διχοτομίζειν. This is mentioned as a mode of punishment for slaves  
 guilty of notorious offences, by Homer Od. v. 337. Epictet. 3. 22. and  
 others. The tyrant Caligula is said to have put several Roman citizens to  
 death in this manner. Multos honesti ordinis, aut ad bestias condemnavit,  
 aut medios ferra dissecuit. Sueton. in Vita Calig.

Κράτος ἐξ ἀκρῶ δεινὸς καθεὶς πρὶονας εἰς ἀκρῶς ποδάς. Clem.  
 Alex. Strom. 4. 105. Many of the primitive Christians were doomed to  
 the same punishment by their cruel persecutors. See Acts, &c.



complished ! Suppose ye that I am come to give peace on earth ? I tell you, nay : but rather division. For from henceforth, there shall be five in one house divided, three against two and two against three. The father shall be divided against the son, and the son against the father : the mother against the daughter, and the daughter against the mother ; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law. Luke 12. 52.

AND he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower ; and so it is. And when ye see the south wind blow, ye say, There will be heat ; and it cometh to pass. Hypocrites ! ye can discern the face of the sky and of the earth, but how is it that ye do not discern this time ? Yea, and why even of yourselves judge ye not what is right. § v.

There were present, at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ? I tell you, Nay, but except ye repent, ye shall all likewise perish. Or those eighteen on whom the tower in Siloam fell and slew them : think ye that these were sinners above all men that dwelt in Jerusalem ? I tell you, Nay, but except ye repent, ye shall all likewise perish. Luke 13. 1.

He spake also this parable, A certain man had a fig tree planted in his vineyard, and he came and sought fruit on it, and found none. Then said he, to the dresser of his vineyard, Behold these three years I come seeking fruit on this fig-tree, and find none ; cut it down, why cumbereth it the ground ? And he answering, said to him, Lord, let it alone this year also, till I shall



Luke 13. 8. I shall dig about it, and dung it, and if it bear fruit, (well); and if not, then, after that, thou shalt cut it down.

§ VI. AND he was teaching in one of the synagogues on the sabbath. And behold there was a woman who had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, he called her to him, and said, Woman, thou art loosed from thine infirmity. And he laid his hands upon her, and immediately she was made straight, and glorified God. But the ruler of the synagogue answered with indignation, because that Jesus healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them, therefore, come and be healed, and not on the sabbath-day. The Lord then answered him, and said, Thou hypocrite! doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him out to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

## C H A P. XIII.

§ I. AND he went through the cities and villages teaching, and journeying towards Jerusalem. Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut

to the door, and ye begin to stand without, and to knock at the door, saying, Lord, <sup>Luke 13. 25.</sup> Lord, open unto us; and he shall answer, and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last.

The same day there came certain of the Pharisees, saying unto him, Get thee out and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out demons, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk to-day and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem\*. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee! how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not? Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

\* According to the Jewish law, no judgment could be given, or sentence passed, respecting a whole tribe, a city, a prophet, or the high priest, unless by the sanhedrim (or council of seventy) which always sat in Jerusalem. See Mishna. Our Lord's expression here, may refer to this circumstance, and further, reprehends the superior obstinacy and cruelty of the Jews of that city.



§ II. AND it came to pass, as he went into the  
 Luke 14. 1. house of one of the chief Pharisees to eat  
 bread\* on the sabbath-day, that they watched him.  
 And behold, there was a certain man before him who  
 had the dropsy. And Jesus answering, spake unto the  
 lawyers and Pharisees, saying, Is it lawful to heal on  
 the sabbath-day? And they held their peace. And he  
 took him and healed him, and let him go: and answered  
 them, saying, Which of you shall have an ass or an ox  
 fall into a pit, and will not straightway pull him out†  
 on the sabbath-day? And they could not answer him  
 again to these things.

And he put forth a parable to those who were bidden,  
 when he marked how they chose out the chief seats;  
 saying unto them, When thou art bidden of any man  
 to a wedding, sit not down in the highest seat: lest a  
 more honourable man than thou be bidden of him; and  
 he that bade thee and him, come and say to thee, Give  
 this man place; and thou begin with shame to take the  
 lowest place. But when thou art bidden, go and sit  
 down in the lowest place; that when he that bade thee  
 cometh, he may say unto thee, Friend go up higher:  
 then shalt thou have worship in the presence of them  
 that sit at meat with thee. For whosoever exalteth  
 himself, shall be abased; and he that humbleth himself,  
 shall be exalted.

Then said he also to him that bade him, When thou  
 makest a dinner or a supper, call not thy friends, nor  
 thy brethren, neither thy kinsmen, nor thy rich neigh-

\* They did not observe the sabbath as a fast: on the contrary it was  
 often celebrated with splendid feasts and entertainments, on account of an  
 absurd traditional promise; Tanchuma 2. "Whosoever maketh three  
 " feasts on every sabbath, shall be preserved from three calamities; from  
 " the trying times of Messia; from the judgment of Gehenna; and from  
 " the war of Gog and Magog.

† Several of the Rabbins objected even to this labour on the sabbath;  
 and ordered the people in such a case only to put down a little provender for  
 present support, leaving the beast in the pit till next day. Mishna.

bours;



bours ; lest they also bid thee again, and a recompence be made thee. But when thou <sup>Luke 14. 12.</sup> makest a feast, call the poor, the maimed, the lame, the blind : and thou shalt be blessed ; for they cannot recompence thee : for thou shalt be recompensed at the resurrection of the just.

And when one of them that sat at meat with him, heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many : and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets\* and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men who were bidden shall taste of my supper.

\* Strangers, travellers, &c. usually stood in the streets, or market-place, till some person invited them ; see Gen. xix. 2. The order here is given for the servant to bring in not such only, but all others that he should meet with, even beggars. Vid. Catul. 4. 8. Vos convivia lauta sumptuose de die facitis, mei sodales quærent in triviis vocationes. And Nepos in Cymon.—Quotidie ei cæna coquebatur, ut quos in invocatos vidisset in foro, vocaret.

§ III. AND there went great multitudes with Luke 14. 25. him: and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it, begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good: but if the salt have lost its favour †, wherewith shall it

\* *Εαν το αλας μορανθῇ.* The expression of Mark in a parallel passage, (ch. ix. 50.) is *Εαν το αλας αναλον γενῇαι*, "If the salt become unsalted, or be deprived of its saltiness." The salt used by the antients was what we term rock or fossil salt; and also that which was left by the evaporation of salt lakes. Both these kinds of salt were very impure, being mixed with earth, sand, mud, &c. and lost their strength by deliquescence. In some places, they refined them by adding fresh water to dissolve the salt and abstract it from the feculent matters, afterwards evaporating the solution to dryness. The inert residuum deprived of its saltiness may be what the evangelists refer to, as useless either for food or for the land.

Matthew v. 14. says, "It is thenceforth good for nothing but to be cast out, and trodden under foot of men." We are informed by Pliny, lib. 30. that in Africa they made roads with the fossil salt, which when thus exposed for some time became hard, not melting by any moisture; nor could it even be broke up with iron tools. He adds also, that at Gerrhi in Arabia, they built houses and walls with this salt.

Pliny uses some expressions analogous to that quoted from Mark. Thus *salsissimus sal qui siccissimus*.—*Innumerisque generibus ad saporem gulæ cæpit sal tabescere*.—*Et in chaonia excoquant aquam ex que fontē, refrigerando salem faciunt inertem nec candidum*. It will appear further from the text that salt was at that time used in agriculture, for a manure, being perhaps mixed with dung in certain proportions.

be



be seasoned? It is neither fit for the land,  
nor yet for the dunghill; but men cast it <sup>Luke 14. 34.</sup>  
out. He that hath ears to hear, let him hear.

THEN drew near unto him all the publi- <sup>§ IV.</sup>  
cans and sinners for to hear him. And the <sup>Luke 15. 1.</sup>  
Pharisees and Scribes murmured, saying, This man  
receiveth sinners, and eateth with them. And he spake  
this parable unto them, saying, What woman having  
ten pieces of silver, if she lose one piece, doth not  
light a candle, and sweep the house, and seek diligently  
till she find it? And when she hath found it, she call-  
eth her friends and her neighbours together, saying,  
Rejoice with me, for I have found the piece which I  
had lost. Likewise, I say unto you, There is joy in  
the presence of the angels of God over one sinner that  
repenteth.

And he said, A certain man had two sons: and the  
younger said to his father, Father, give me the portion  
of goods that falleth to me. And he divided unto  
them his living. And not many days after, the younger  
son gathered all together, and took his journey into a  
far country, and there wasted his substance with ri-  
otous living. And when he had spent all, there arose  
a mighty famine in that land; and he began to be in  
want. And he went and joined himself to a citizen  
of that country; and he sent him into his fields to feed  
swine. And he would fain have filled his belly with the  
husks\* that the swine did eat: and no man gave un-  
to him. And when he came to himself, he said,  
How many hired servants of my father's have bread  
enough, and to spare, and I perish with hunger! I

\* *Κεράσια*, the pods of the sweet-bean or carob-tree (*Ceratonia siliqua*,  
Lin.) which were used for food by the poorer sort of people, and the re-  
fuse given to the hogs. The Germans call this plant Joan's Brot, from  
an opinion entertained by some, without much foundation, that it supplied  
John the Baptist with food in the wilderness.



Luke 15. 18. will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it; and let us eat and be merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, who hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

AND

AND he said also unto his disciples, There § v.  
 was a certain rich man who had a steward; Luke 16. 1.  
 and the same was accused unto him, that he had wasted  
 his goods. And he called him, and said unto him,  
 How is it that I hear this of thee? Give an account of  
 thy stewardship: for thou mayest be no longer steward.  
 Then the steward said within himself, What shall I do?  
 for my lord taketh away from me the stewardship: I  
 cannot dig, to beg I am ashamed. I am resolved what  
 to do, that when I am put out of the stewardship, they  
 may receive me into their houses. So he called every  
 one of his lords debtors unto him, and said unto the  
 first, How much owest thou unto my lord? And he  
 said, An hundred measures\* of oil. . And he said unto  
 him, Take thy bill, and sit down quickly, and write  
 fifty. Then said he to another, And how much owest  
 thou? And he said, An hundred measures† of wheat.  
 And he said unto him, Take thy bill, and write four-  
 score. And the lord commended the unjust steward,  
 because he had done wisely: for the children of this  
 world are in their generation wiser than the children of  
 light. And I say unto you, Make to yourselves friends  
 by the mammon of unrighteousness‡; that when ye  
 fail they may receive you into everlasting habitations.  
 He that is faithful in that which is least, is faithful  
 also in much: and he that is unjust in the least, is un-  
 just also in much. If therefore ye have not been faith-  
 ful in the unrighteous mammon, who will commit to  
 your trust the true riches? And if ye have not been  
 faithful in that which is another man's, who shall give  
 you that which is your own? No servant can serve two

\* *Exalov Galas*, about 750 gallons.

† *Exalov xopas*, 850 bushels.

‡ The sense is, By a proper use and distribution of the riches ye possess  
 in this world, endeavour to obtain the favour and approbation of God,  
 that hereafter ye may be received into the mansions of everlasting happiness.



masters: for either he will hate the one, and  
 Luke 16. 13. love the other; or else he will hold to the one,  
 and despise the other. Ye cannot serve God and mammon.

§ VI. AND the Pharisees also who were covetous,  
 heard all these things: and they derided him.  
 And he said unto them, Ye are they who justify your-  
 selves before men; but God knoweth your hearts: for  
 that which is highly esteemed among men is abomina-  
 tion in the sight of God.

There was a certain rich man, who was clothed in  
 purple and fine linen\*, and fared sumptuously every day.  
 And there was a certain beggar named Lazarus, who  
 was laid at his gate, full of sores, and desiring to be fed  
 with the crumbs which fell from the rich man's table:  
 moreover, the dogs came and licked his sores. And it  
 came to pass that the beggar died, and was carried by  
 the angels into Abraham's bosom: and the rich man  
 also died, and was buried. And in hell he lift up his  
 eyes, being in torments, and seeth Abraham afar off,  
 and Lazarus in his bosom\*. And he cried, and said,

\* \* Byffus, silk; this is said to be a species of linum or flax, by the com-  
 mentators; and by Pliny, who tells us, that the chief of all linums, is  
 the linum byssinum, growing near Elis, which was held in great esteem,  
 and sold at an extravagant price. Perhaps the plant was not really a  
 linum, but only had a general resemblance, or is so called, because its  
 produce was collected and wrought in the same manner as flax; for Pau-  
 sanias makes a distinction betwixt them, Eliac. 1. "The soil of Elis is  
 proper for producing fruits, &c. and especially the byffus. They sow  
 there hemp, flax, and byffus; this byffus in fineness is not inferior to  
 that of the Hebrews, but not, like it, yellow." And it may be fur-  
 ther observed, that other vegetable productions are called Byffus, besides  
 this prepared from linum byssinum; Philostratus says of the Indian byffus,  
 that it is got from a tree resembling the poplar in size, and the willow in  
 its leaf. In vit. Appol. 2. 20. This may be the Bombax. gen. 580. of  
 Lin. whose fruit is a capsule with a fine filken down surrounding the  
 seeds. Some think the byffus is the xylum or cotton-tree of Egypt, but  
 Pliny again distinguishes the linum byssinum from the xylinum. The  
 byffus was only worn by the priests or people of the first consequence; and  
 was looked on as a regal dress, when died purple.

+ Our Saviour probably here adapts his discourse to common opinions.  
 The Rabbins say that gehenna and the superior paradise, are so situated,  
 that it is easy to see from one what is done in the other. Midr. Eccl. 7.  
 14. and 103. 2.

Father



Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger <sup>Luke 16. 24.</sup> in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us that would come from thence. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

AND the apostles said unto the Lord, In- § VII.  
crease our faith. And the Lord said, If ye <sup>Luke 17. 5.</sup> had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you having a servant plowing, or feeding cattle, will say unto him immediately when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird\* thyself, and serve me, till I have eaten and drunken; and afterwards thou shalt eat and drink? Doth he thank that servant, because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are

\* As they wore at that time loose, flowing robes, it was necessary to tie them up with a girdle about the loins, when they entered upon any particular work.

commanded you, say, We are unprofitable  
Luke 17. 10. servants: we have done that which was our  
duty to do.

§ VIII. AND it came to pass, as he went to Jerusa-  
lem, that he also passed through between  
Samaria and Galilee. And as he entered into a certain  
village, there met him ten men that were lepers, who  
stood afar off: and they lifted up their voices, and said,  
Jesus, Master, have mercy on us. And when he saw  
them, he said unto them, Go shew yourselves unto the  
priests. And it came to pass, that as they went, they  
were cleansed. And one of them when he saw that he  
was healed, turned back, and with a loud voice glorified  
God, and fell down on his face, at his feet, giving him  
thanks: and he was a Samaritan. And Jesus answer-  
ing, said, Were there not ten cleansed? but where are  
the nine? There are not found that returned to give  
glory to God, save this stranger. And he said unto him,  
Arise, go thy way; thy faith hath made thee whole.

§ IX. AND when he was demanded of the Phari-  
sees, when the kingdom of God should come;  
he answered them, and said, The kingdom of God  
cometh not with observation. Neither shall they say,  
Lo here, or, lo there: for behold, the kingdom of God  
is within you. And he said unto the disciples, The  
days will come, when ye shall desire to see one of the  
days of the Son of man, and ye shall not see it. And  
they shall say to you, See here, or, see there: go  
not after them, nor follow them. For as the lightning  
that lightneth out of the one part under heaven,  
shineth unto the other part under heaven: so shall  
also the Son of Man be in his day. But first must  
he suffer many things, and be rejected of this generation.  
And as it was in the days of Noe, so shall it be also in  
the days of the Son of Man. They did eat, they drank,  
they

they married wives, they were given in marriage, until the day that Noe entered into the ark: and the flood came and destroyed them all. <sup>Luke 17, 27.</sup> Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded: but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all: even thus shall it be in the day when the Son of Man is revealed. In that day, he who shall be upon the house-top\*, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.—Remember Lot's wife. Whosoever shall seek to save his life, shall lose it: and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered, and said unto him, Where, Lord? And he said unto them, Whosoever the body is, thither will the eagles be gathered together.

AND he spake a parable unto them, to <sup>§ X.</sup> this end, that men ought always to pray, and <sup>Luke 18, 1.</sup> not to faint; saying, There was in a city a judge, who feared not God, neither regarded man. And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterwards he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, who cry day and night unto him, though he bear long with them? I tell you, that he will avenge

\* See note chap. v. § 6.



Luke 18. 8. them speedily. Nevertheless, when the Son of Man cometh, shall he find faith on the earth?

And he spake this parable unto certain who trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed\* thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice† in the week, I give tythes of all that I possess. And the publican standing afar off would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.—I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

## C H A P. XIV.

§ I. **A**ND he arose from thence and cometh into the coast of Judea by the farther side of Jordan, and the people resort to him again; and as he was wont he taught them again, and healed them there. The Pharisees also came unto him, and asked him, Is it lawful for a man to put away his wife for every cause? tempting him. He answered, and said unto them, Have ye not read, that Mat. 19. 1. Mark 10. 1. he who made them at the beginning of the creation, made them male and female; and said, “For this cause shall a man leave father and mother‡, and

\* “From the times of Moses down to the establishers of the great synagogues, there were no certain or fixed modes of prayer; but every man prayed for himself, and to his own situation, according to his gift of knowledge, wisdom or eloquence.” R. Becchai.

† They usually fasted every second and fifth day of the week. Taanith. 2. 9.

‡ Gen. ii. 24.

“shall

“ shall cleave to his wife, and they twain shall  
 “ be one flesh :” wherefore they are no longer <sup>Mat. 19. 5.</sup>  
 twain, but one flesh. What therefore God hath joined together, let no man put asunder. They say unto him, Why then did Moses command to give a writing of divorcement, and to put her away ? He saith unto them, Moses, because of the hardness of your heart, suffered you to put away your wives : but from the beginning it was not so ; and I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery ; and whoso marrieth her that is put away doth commit adultery. And in the house his disciples asked him again of the same matter ; and say unto him, If the case of a man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are eunuchs, who were so born from their mother’s womb ; and there are eunuchs, who were made eunuchs by men ; and there be eunuchs, who have made themselves eunuchs for the kingdom of heaven’s sake. He that is able to receive it, let him receive it.

Then were there brought unto him little children, that he should put his hands upon them, and pray ; and the disciples rebuked those that brought them : but when Jesus saw it he was much displeased ; and called them unto him, and said unto them, Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein. And he took them up in his arms, put his hands upon them and blessed them.

AND when he was gone forth from thence  
 into the way, there came a certain ruler,

§ II.

who

Mat. 19. 16. who kneeled to him and asked him saying, Good teacher, what shall I do that I may inherit eternal life? And Jesus said unto him, why callest thou me good? There is none good but one, that is, God—But if thou wilt enter into life keep the commandments. He saith unto him which? Jesus said, do not commit adultery; do not kill; do not steal; do not bear false witness; defraud not; honour thy father and thy mother; and, thou shalt love thy neighbour as thyself. The young man answered, and said unto him; Teacher, all these things have I kept from my youth up—What lack I yet? Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest—If thou wilt be perfect, go thy way, sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in heaven: and come, take up the cross, and follow me. But when the young man heard that saying he went away sorrowful; for he had great possessions.

Mark 10. 23. And Jesus looked round about, and said to his disciples, How hardly shall they that have riches enter into the kingdom of God? And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God? It is easier for a camel\* to pass through the eye of a needle than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? Jesus, looking upon them, saith, With men it is impossible, but not with God; for with God all things are possible. Then Peter began to say unto him, Lo, we have left all, and have followed thee; what shall we have therefore? And Jesus said unto them,

\* A common proverb, expressive of any thing difficult, or almost impossible. Thus Gemara; and Perek H. Berachoth, Bab. Talmud. "There is no elephant that enters by the eye of a needle."

Verily,



Verily, I say unto you, That ye who have followed me, in the regeneration when the Son of Man shall sit on his own throne of glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for the sake of me and the gospel, shall receive an hundred fold, now, in this time, houses, and brethren, and sisters, and mothers, and children, and lands, after persecution; and in the ages to come, life eternal. But many that are first shall be last, and the last shall be first. Mat. 19. 28.

FOR the kingdom of heaven is like to a § III.  
householder, who went out early in the morning to hire labourers into his vineyard, and having agreed with the workmen for a denarius\* a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you; and they went their way. Again, he went out about the sixth and ninth hour, and did in like manner. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say to him, Because no man hath hired us. He saith to them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a denarius. But when the first came, they supposed that they should receive more, and they likewise received every man a denarius. And when they had received it, they murmured against Mat. 20. 1.

\* Eight pence.

the householder, saying, These last have  
Mat. 20. 11. wrought but one hour, and thou hast made  
 them equal unto us, who have borne the burden and heat  
 of the day. But he answered one of them, and said, Friend,  
 I do thee no wrong : Didst thou not agree with me for a  
 denarius ? take what is thine, and go thy way ; I will  
 give unto this last even as unto thee. Is it not lawful for  
 me to do what I will with mine own ? or is thine eye  
 evil, because I am good ? So the last shall be first, and  
 the first last ; for many are called, but few chosen.

§ IV. AND they were in the way going up to  
Mark 10. 32. Jerusalem, and Jesus went before them ;  
Luke 18. 31. and they were amazed, and as they fol-  
 lowed, they were afraid. Then again he took aside  
 the twelve, and began to tell them what things should  
 happen unto him, saying, Behold we go up to Jerusa-  
 lem, and all things that are written by the prophets con-  
 cerning the Son of Man shall be accomplished, for he  
 shall be betrayed unto the chief priests and unto the  
 scribes ; and they shall condemn him to death, and shall  
 deliver him to the Gentiles to mock, and to scourge,  
 and to crucify him : and the third day he shall rise at  
 gain. And they understood none of these things : and  
 this saying was hid from them, neither knew they the  
 things which were spoken.

§ V. THEN came unto him the mother of  
Mat. 20. 20. Zebedee's children, with her sons, worship-  
Mark 10. 35. ping him, and desiring a certain thing of  
 him. And he said unto her, What wilt thou ? She  
 saith unto him, Grant that these, my two sons, may  
 sit, one on thy right hand, and the other on thy left  
 in thy kingdom of glory. But Jesus answered, and  
 said, Ye know not what ye ask : are ye able to drink  
 of the cup which I shall drink of, and to be baptized with  
 the

the baptism that I am baptized with? They say <sup>Mat. 20. 22.</sup> unto him, We are able. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left is not mine to give, but it shall be given unto them for whom it is prepared of my Father. And when the ten heard it they began to be moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them: but it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chiefest among you, let him be servant of all. Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.

AND they came to Jericho: and as he <sup>§ VI.</sup> went out of Jericho with his disciples, and <sup>Mark 10. 46.</sup> a great number of people; blind Bartimeus, <sup>Luke 18. 35.</sup> the son of Timeus, sat by the highway, begging, and hearing the multitude pass by, he asked what it meant: and they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou Son of David, have mercy on me. And they who went before, rebuked him, that he should hold his peace: but he cried so much the more, Son of David, have mercy on me. And Jesus stood still, and commanded him to be called: and they called the blind man, saying unto him, Be of good comfort, arise, he calleth thee; and he, casting away his garment, arose, and came to Jesus. And Jesus answered, and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus, being moved with compassion, touched his eyes, and said



Mark 10. 52. said unto him, Go thy way, thy faith hath made thee whole. And immediately he received his sight, and followed him in the way, glorifying God. And all the people, when they saw it, gave praise unto God.

§ VII. AND behold, there was a man named Zaccheus, who was the chief among the publicans, and he was rich. And he sought to see Jesus who he was, and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that way. And when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore him four-fold. And Jesus said unto him, This day is salvation come to this house; for so much as he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost.

§ VIII. AND as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass that when he was returned, having received

received the kingdom, then he commanded these servants to be called unto him, to whom <sup>Luke 19. 15.</sup> he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layest not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank\*, that at my coming I might have received mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds (And they said unto him, Lord, he hath ten pounds!): For I say unto you, That unto every one who hath, shall be given: and from him that hath not, even that he hath shall be taken away from him.—But those mine enemies who would not that I should reign over them, bring hither, and slay them before me. And when he had thus spoken he went before ascending up to Jerusalem.

\* Τραπεζαν, The tables of the κολλυβισται, (page 22) who accommodated the people with change for the greater pieces of coin; and also exchanged foreign money for current coin, deducting in both cases a small premium, termed collybus, which generally amounted to a fiftieth part of the whole sum. Levites, Israelites, proselytes, and freed-men were bound to pay this collybus. Priests, widows, and minors were exempted.



## C H A P. XV.

§ I. **N**OW the Jew's passover was nigh at hand,  
 John 11. 55. and many of the people were gone out  
 of the country up to Jerusalem, before the passover, to  
 purify themselves †. Then sought they for Jesus, and  
 spake among themselves, as they stood in the temple,  
 What think ye, that he will not come to the feast?  
 And both the chief priests and the Pharisees had given  
 a commandment, that if any man knew where he were,  
 he should shew it, that they might take him. Jesus,  
 however, six days before the passover, came to Bethany,  
 where Lazarus was, who had been dead, whom he  
 John 12. 9. raised from the dead. Much people of the  
 Jews therefore knew that he was there: and  
 they came not for Jesus sake only, but that they might  
 see Lazarus also, whom he had raised from the dead.  
 But the chief priests consulted that they might put La-  
 azarus also to death; because, that by reason of him,  
 many of the Jews went away, and believed on Jesus.

§ II. **O**N the next day, when they came nigh  
 Mark 11. 1. to Jerusalem, unto Bethphage, at the Mount  
 of Olives, he sendeth forth two of his disciples, and  
 saith unto them, Go your way into the village over-  
 against you, and as soon as ye be entered into it, ye  
 shall find a colt tied, whereon never man sat; loose  
 him, and bring him. And if any man say unto you,  
 Why do ye this? Say ye, That the Lord hath need  
 of him; and straightway he will send him hither. And  
 they went their way, and found the colt tied by the door  
 without, in a place where two ways met; and they  
 loose him. And certain of them that stood there, said

\* It was not lawful for the Jews to enter the tabernacle, or partake of  
 any publick sacrifice, without being first cleansed from impurities by the  
 water of separation, and other particular ceremonies. See Numb. xix.  
 Acts xxi. 26. Joseph. iv. 3. 12.



unto them, What do ye, loosing the colt? <sup>Mark 11. 5.</sup>  
 And they said unto them even as Jesus had  
 commanded: and they let them go. And they brought  
 the colt to Jesus, and cast their garments on him; and  
 he sat upon him. All this was done, that it <sup>Mat. 21. 4.</sup>  
 might be fulfilled which was spoken by the  
 prophet, saying,\* “Tell ye the daughter of Sion,  
 “behold thy King cometh unto thee, meek, and sitting  
 “upon an ass, and a colt, the foal of an ass.” These  
 things understood not his disciples at the first:  
 but when Jesus was glorified, then remem- <sup>John 12. 16.</sup>  
 bered they that these things were written of him, and  
 that they had done these things unto him.

And much people that were come to the <sup>Mat. 21. 8.</sup>  
 feast, when they heard that Jesus was com- <sup>Luke 19. 37.</sup>  
 ing to Jerusalem, went forth to meet him,  
 and spread their garments† in the way as he  
 went; others cut down branches off the palm-trees,  
 and strewed them in the way. And when he was come  
 nigh, even now at the descent of the Mount of Olives,  
 the whole multitude of the disciples began to rejoice,  
 and praise God with a loud voice, for all the mighty  
 works that they had seen, saying, Hosanna to the Son  
 of David, Blessed be the King that cometh in the name  
 of the Lord! Blessed be the kingdom of our father David  
 that cometh in the name of the Lord! Peace in heaven,  
 and glory in the highest! And some of the Pharisees  
 from among the multitude said unto him, Teacher, re-  
 buke thy disciples. And he answered and said unto  
 them, I tell you, that if these should hold their peace,  
 the stones would immediately cry out. The people also

\* Zech. ix.

† This was usual at the inauguration of kings. Thus 1 Kings ix. 13.  
 “Then they hasted and took every man his garment, and put it under  
 “him (Jehu) at the top of the stairs, and blew with trumpets, saying,  
 “Jehu is king.”

K

that

John 12. 17. that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record : and for this cause the people met him, because they heard that he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after him.

Luke 19. 41. And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least, in this thy day, the things which belong to thy peace—but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Mat. 21. 10. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet, of Nazareth of Galilee.

Mark 11. 11. And Jesus entered into the temple: and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

§ III. AND on the morrow, when they were come from Bethany, he was an hungred, and seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves: for the time of figs was not yet. And Jesus answered and said unto it, Let no man eat fruit of thee hereafter for ever. And his disciples heard it.

And they came to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought

bought in the temple, and overthrew the tables of the money-changers\*, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, Is it not written, my house shall be called of all nations, the house of prayer? But ye have made it a den of thieves. And the blind and the lame came to him in the temple, and he healed them. And when the chief priests and Scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea, have ye never read, "Out of the mouth of babes† and sucklings thou hast perfected praise?"

And when even was come, he went out of the city. And in the morning, as they passed by, they saw the fig-tree dried up from the roots: and Peter, calling to remembrance, saith unto him, Master, behold the fig-tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God; for verily I say unto you, Ye shall not only do as is done to the fig-tree, but whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

AND they come again to Jerusalem: and as he taught the people in the temple, and preached the gospel, there came to him the chief priests, and the scribes, and the elders, and say unto him, By what

\* See notes page 22 and 143. † Psalm viii. 2



Mark 11. 28. authority doest thou these things? and who is he that gave thee this authority? And Jesus answered and said unto them, I will also ask of you one question, which if ye tell me, I in likewise will tell you by what authority I do these things:—the baptism of John, was it from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say from heaven, he will say, Why then did ye not believe him? But if we shall say of men, all the people will stone us: for they be persuaded that John was a prophet indeed. And they answered, That they Luke 20. 7. could not tell whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things.

§ V. THEN began he to speak unto them in parables. A certain man had two sons, and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterwards he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, Sir, and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.

Hear another parable: There was a certain householder, who planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servant to the husbandmen that he might receive the fruits of the vineyard. And they caught him, and beat

beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent a third; and him they killed, and cast out; as also many others; beating some, and killing some.

Mark 12. 3.

Then said the lord of the vineyard, What

Luke 20. 13.

shall I do? I will send my beloved son last unto them, it may be they will reverence him, when they see him.

And when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. And they took him, and cast him out of the vineyard, and killed him. When the lord therefore of the

Mat. 21. 40.

vineyard cometh, what will he do unto those

husbandmen?—He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, who shall render him the fruits in their seasons.

And when they heard it, they said, God forbid! And he beheld them, and said, Did ye never read in the scriptures, “The stone† which the builders rejected,

“the same is become the head of the corner?” This is the Lord’s doing, and it is marvellous in our eyes.

Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall it will grind him to powder.

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

AND Jesus answered and spake unto them again by parables, and said, The kingdom

§ VI.

Mat. 22. 1.

† Psalm cxviii. 22.

Mat. 22. 2. of heaven is like unto a certain king, who made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding : and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have prepared my dinner : my oxen and my fatlings are killed, and all things are ready : come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise : and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth : and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore into the highways,†, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good : and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding-garment : and he saith unto him, Friend, how camest thou in hither, not having a wedding-garment\*? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness|| : there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

§ VII. THEN went the Pharisees and took counsel how they might entangle him in his talk :

† See note page 127.

\* It was the custom at marriage-feasts for the bridegroom to present his friends, the invited guests, with garments suited to the occasion, before they went in to supper. The intruder here mentioned had found means to enter the room without being so noticed, and approved.

|| By the outer darkness is intended some gloomy dungeon or place of punishment. Cic. Orat. pro Cluentio uses an expression somewhat similar, *Quem oblorta gula de convivio in vincula at que in tenebras abissi iussit.*  
and



and they watched him, and they sent out unto him their disciples, with the Herodians\*, Mat. 22. 16. feigning themselves to be just men; that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they asked him, saying, Teacher, we know that thou art true, and speakest rightly, neither carest thou for any man; for thou regardest not the person of men, but teachest the way of God in truth: tell us, therefore, what thinkest thou, is it lawful to give tribute to Cesar or not? But Jesus, perceiving their craftiness, said, Why tempt ye me, ye hypocrites? bring me the tribute-money, that I may see it. And they brought unto him a denarius. And he saith unto them, Whose is this image and superscription? They say unto him, Cesar's. And he saith unto them, Render therefore unto Cesar, the things which be Cesar's; and unto God, the things which be God's. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace, and left him, and went their way.

IN the same day came to him the Sadducees, who say there is no resurrection, and asked him, saying, Teacher, Moses wrote unto us, if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother; likewise the second took her to wife, and died childless; and the third took her; and in like manner the seven also, and they left no children, and died; and last of all, the woman died also. Therefore in the resurrection, when they shall rise, whose

§ VIII.

\* See note p. 54.

Mat. 22. 28. wife shall she be of the seven\*? for they all had her. Jesus answered and said unto them, Do not ye therefore err, because ye know not the scriptures, neither the power of God. Luke 20. 34. The children of this world marry, and are given in marriage: but they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now, as touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, "I am the God of Abraham†, and the God of Isaac, and the God of Jacob?" God is not the God of the dead, but of the living: for all live unto him. Ye therefore do greatly err. And when the multitude heard this, they were astonished at his doctrine.

Mark 12. 28. And one of the Scribes ‡ came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the great commandment in the law? And Jesus answered him, The first of all the commandments

\* This argument was often used by the Sadducees against the Pharisaical teachers, who found it difficult to answer according to their doctrines; some of them however had determined that the woman should belong to her first husband.

They laid themselves open to this trifling objection by maintaining that the same body would rise again, requiring of course the same support as before, and to be employed in the same occupations. Others with more reason, and more conformably to the words of our Lord in this place, said, "The body shall be born again out of the sepulchre, as out of the womb, but not framed of the same materials; for God can as easily compose it of one sort as of another. Avoda Sara 7. 8. and fol. 91." Thus also Berachoth, fol. 17. 1. "In the world to come they shall not eat, they shall not drink, nor beget children, nor exercise commerce.—There is not there either envy, or hatred, or strife; but the just shall sit, with crowns on their heads, enjoying all delights, and nourished, like angels, by the splendor of the Divine Majesty." Vid. Remidbar 21.

† Exod. iii. 6.

‡ Νομικος. See note ch. 5. end.

is,

is, "Hear, O Israel, the Lord our God is <sup>Mark 12. 29.</sup>  
 "one Lord: and thou shalt love the Lord  
 "thy God with all thy heart, and with all thy soul, and  
 "with all thy mind, and with all thy strength:" this is  
 the first and great commandment. And the second is  
 like to it, namely this, "Thou shalt love thy neigh-  
 "bour as thyself." There is none other commandment  
 greater than these: for on these two hang all the law and  
 the prophets. And the Scribe said unto him, Well,  
 Master, thou hast said the truth: for there is one God,  
 and there is none other but he: and to love him with all  
 the heart, and with all the understanding, and with all  
 the soul, and with all the strength, and to love his neigh-  
 bour as himself, is more than all whole burnt-offerings  
 and sacrifices. And when Jesus saw that he answered  
 discreetly, he said unto him, Thou art not far from the  
 kingdom of God.

WHEN the Pharisees heard that Jesus had <sup>§ IX.</sup>  
 put the Sadducees to silence, they were ga- <sup>Mat. 22. 41.</sup>  
 thered together, and Jesus asked them, saying, What  
 think ye of Christ? whose son is he? They say unto  
 him, David's. Jesus answered and said unto them, How  
 then doth David, in the Holy Spirit, call him Lord,  
 saying, "The Lord said unto my Lord\*, sit thou on  
 "my right hand till I make thine enemies thy footstool."  
 If David then call him Lord, how is he is son? And  
 no man was able to answer him a word, neither durst  
 any one from that day forth ask him any more questions:  
 but the common people heard him gladly.

Then spake Jesus to the multitude, and to <sup>Mat. 23. 1.</sup>  
 his disciples, saying, The Scribes and the  
 Pharisees sit in Moses seat. All therefore whatsoever  
 they bid you observe, that observe and do; but do not  
 ye after their works: for they say, and do not. For

\* Psalm cx. 1.



Mat. 23. 4. they bind heavy burdens, and grievous to be borne, and lay them on mens shoulders, but they themselves will not move them with one of their fingers. But all their works they do, for to be seen of men: they make broad their phylacteries\*, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi. But be not ye called Rabbi: for one is your master†, even Christ, and all ye are brethren. And call no man your father upon the earth: for one is your Father, who is in heaven. Neither be ye called masters: for one is your Master†, even Christ. But he that is greatest among you, shall be your servant. And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

But wo unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in. Wo unto you Scribes and Pharisees, hypocrites! for ye devour widows houses, and for a pretence make long† prayer; therefore ye shall receive the greater damnation. Wo unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte‖, and when he is made, ye make him two-fold more the child of hell than yourselves. Wo unto you, ye blind guides! who say, Whosoever

\* Phylacteries were pieces of parchment, with sentences of the law inscribed on them, worn on the forehead and left arm, by the Jews, to keep them in perpetual remembrance of their duty. Exod. xiii. 9. They were also supposed to prevent the bad effects of witchcraft and the influence of demons. The Pharisees had them larger than the rest of the Jews, in order to make a more conspicuous shew of sanctity. Fringes or borders on their garments are commanded (Numb. xv. 38. Deuter. xxii. 12.) to be worn as memorials of the law. See Tanchuma 8.

† *Καθηγούμενος*, Leader and director.

‡ Many of them spent nine hours every day in prayer. Berachoth 32. 2.

‖ This is referred to by Horace, Sat. 4. 123.—*Ac veluti te Judæi coge-  
mus in hanc concedere turbam.*

shall

shall swear by the temple, it is nothing: but <sup>Mat. 23. 16.</sup> whosoever shall swear by the gold of the temple, he is a debtor. Ye fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold?—And whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift \* that is upon it, he is guilty. Ye fools, and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Wo unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain off a gnat, and swallow a camel! Wo unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Wo unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited † sepul-

\* The Jews had various forms of vows and oaths, but obligatory in different degrees. The vow corban (see page 81.) was one of the most solemn, and they could not be released from it without much difficulty. In the same manner the oath by corban was held inviolable, being the most sacred form next to that by the name or by the attributes of God. To swear by the temple, or altar, by heaven, by the earth, by Jerusalem, &c. was reckoned among the lesser oaths, which could be easily dispensed with. Schebuoth 4. 13.

† “ If we except a few persons who are buried within the precincts of some sanctuary, the rest are carried out and deposited at a small distance from the cities and villages, where a considerable extent of ground is allotted for the purpose. Each family has a particular part of it walled in like a garden, where the bones of their ancestors have remained for  
“ many



Mat. 23. 27. sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Wo unto you, Scribes and Pharisees, hypocrites ! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them who killed the prophets. Fill ye up then the measure of your fathers. Serpents, generation of vipers, how can ye escape the damnation of hell ?

§ X. AND Jesus sat over-against the treasury\*, Mark 12. 41. and beheld how the people cast money into the treasury, and many that were rich cast in much. And there came a certain poor woman, and she threw in two mites, which make a farthing. And he called unto his disciples, and said unto them, Verily, I say unto you, that this poor widow hath cast more in than all they who have cast into the treasury : for all these have of their abundance cast in unto the offerings of God : but she of her penury hath cast in all the living that she had.

§ XI. AND there were certain Greeks † among John 12. 20. them that came up to worship at the feast:

the

“ many generations. In these inclosures the graves are always distinct and  
 “ separated, having each of them a stone placed upright both at the head  
 “ and feet. The graves of the principals are farther distinguished by some  
 “ square chambers, and cupolas which are built over them. Now all  
 “ these different kinds of tombs, with the very walls of the inclosures,  
 “ being always kept clean whitewashed and beautified, they continue to  
 “ this day to be an excellent comment upon the expressions of our Lord,  
 “ where he mentions the garnishing of sepulchres ; and compares the  
 “ Scribes and Pharisees to whitened sepulchres.” Shaw’s Travels.

\* See note chap. x. § 4.

† Excepting the Samaritans, all the Gentiles who believed in the God of Israel were allowed to worship and offer sacrifices in a court of the temple



the same came therefore to Philip, who was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again, Andrew and Philip told Jesus.

And Jesus answered them, saying, The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by and heard it, said, that it thundered: others said, An angel spake to him. Jesus answered, and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law, that Christ abideth for ever; and how sayest thou, The Son of Man must be lifted up? who is this Son of Man? Then Jesus said unto them, Yet a little while is the light with you: walk while ye have the light, lest dark-

temple appropriated for them. Menachoth 51. 2. The Jews did not admit them to any further privileges, or intimate connection; nor would receive from them the shekel or annual contribution towards supporting the temple, which was given by every Jew above twenty years of age. Yet they took free-gifts or offerings, which any devout heathen might choose to deposit in their temple. See 1 Kings viii. 41. 2 Mac. iii. 2. Acts viii. 27. 10. 2.

ness

John 12. 35. nefs come upon you : for he that walketh in darknefs, knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the the children of light. Thefe things fpake Jefus and departed, and did hide himfelf from them.

But though he had done fo many miracles before them, yet they believed not on him : that the faying of Efaias the prophet might be fulfilled, which he fpake \*, “ Lord, who hath believed our report ? and to whom “ hath the arm of the Lord been revealed ? ” Therefore they could not believe, becaufe that Efaias faid again, “ He hath blinded their eyes, and hardened their “ heart ; that they fhould not fee with their eyes, nor “ underftand with their heart, and be converted, and I “ fhould heal them † . ” Thefe things faid Efaias, when he faw his glory, and fpake of him.

Nevertheless, among the chief rulers alfo, many believed on him ; but becaufe of the Pharifees they did not confefs him, left they fhould be put out of the fynagogue ‡ . For they loved the praife of men more than the praife of God.

Jefus cried, and faid, He that believeth on me, believeth not on me, but on him that fent me. And he that feeth me, feeth him that fent me. I am come a light into the world, that whofoever believeth on me, fhould not abide in darknefs. And if any man hear my words, and believe not, I judge him not : for I came not to judge the world, but to fave the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have fpoken, the fame fhall judge him in the laft day. For I have not fpoken of myfelf ; but the Father who fent me, he gave me a commandment what I fhould fay, and what I fhould speak. And I know that his commandment is

\* Ifai. liii. 1.    † Ifai. 6.    ‡ See note chap. 10. § 8.

life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. John 12. 50.

## C H A P. XVI.

**A**ND as he went out of the temple, one of his disciples said unto him, Teach- § I. Mark 13. 1. Mat. 24. 1. Luke 21. 5. er, see, what stones! and what buildings! Jesus answering, said unto him, Seest thou these great buildings? The days shall come, in which one stone shall not be left upon another, that shall not be thrown down. And as he sat upon the Mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately, Tell us when shall these things be fulfilled, and what shall be the sign of thy coming, and of the end of the world? And Jesus answering them, began to say, Take heed lest any man deceive you; for many shall come in my name, saying, I am the Christ and the time draweth near; and shall deceive many. Go not ye therefore after them. And when ye shall hear of wars and rumours of wars, be not ye troubled, for these things Mark 13. 7. must needs come to pass, but the end is not yet. For nation shall rise up against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines, and pestilences, and commotions; and fearful sights also, and great signs shall there be out of heaven. These are the beginning of sorrows.

But take heed to yourselves, for they shall deliver you up to councils, and into prisons, and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings, for my sake, for a testimony against them. But when they shall lead you, and deliver you up, take no thought before-hand what ye shall speak, neither do ye premeditate, but whatever is given you in that hour, that



that speak ye, for it is not ye that speak, but  
 Mark 13. 11. the Holy Spirit; for I will give you a mouth,  
 and wisdom, which all your adversaries shall not be  
 able to gainsay nor resist.

Then shall many be offended; and the brother shall  
 betray the brother to death; and the father the son;  
 and children shall rise up against their parents, and shall  
 cause them to be put to death; and ye shall be hated of  
 all nations for my name's sake, yet there shall not an  
 hair of your head perish. Many false prophets also shall  
 rise, and shall deceive many: and because iniquity shall  
 abound, the love of many shall wax cold. In your pa-  
 tience possess ye your souls, for he that endureth unto  
 the end, the same shall be saved. And this gospel of the  
 kingdom shall be preached in all the earth, for a witness  
 unto all nations; and then shall the end come. And  
 when ye shall see Jerusalem compassed with armies,  
 then know that the desolation thereof is nigh. But  
 Mat. 24. 15. when ye shall see the abomination of deso-  
 lation\*, spoken of by Daniel the prophet,  
 standing in the holy place where it ought not (whoso  
 readeth, let him understand) then let them who are in  
 Judea flee into the mountains. Let him who is upon  
 the house-top† not go down into the house, neither  
 enter therein to take any thing out of his house; neither  
 let him who is in the field turn back to take his clothes:  
 for these be the days of vengeance, that all things which  
 are written may be fulfilled. And wo unto them that  
 are with child, and to them that give suck, in those

\* See Daniel ix. 27. xi. 31. xii. 11. "The abomination of desolation,"  
 or, "which maketh desolate:" in these passages of Daniel, must refer to  
 some particular profanation of the temple, which, from comparing chap.  
 xi. 31. with 39. I think will appear to be the setting up of idols in the  
 holy of holies, when the victorious armies of Greece or Rome should  
 have taken Jerusalem, and introduced the heathen worship in place of the  
 Jewish.

† See note page 45.

days ! But pray ye that your flight be not in the winter\*, neither on the sabbath-day : for then shall be great wrath upon this people, and tribulation in the land, such as was not from the beginning of the creation, which God created, unto this time, neither shall be ; and they shall fall by the edge of the sword, and shall be led captive into all nations ; and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled. And except that the Lord had shortened those days, no flesh should be saved : but for the elect's sake, whom he hath chosen, he hath shortened the days. And then if any man shall say to you, Lo, here is Christ, or, lo, there ; believe not : for false Christs and false prophets shall rise up, and shall shew great signs and wonders, to seduce (if possible) even the elect. But take ye heed, behold I have foretold you all things : therefore, if they shall say to you, Lo he is in the desert—go not forth—Behold he is in the secret chambers—believe not. For as the lightning cometh out of the east, and shineth even to the west, so shall also the coming of the Son of Man be ; for wheresoever the carcase is, there will the eagles be gathered together.

Mat. 24. 29.

Luke 1. 4.

Mark 13. 20.

Mat. 20. 27.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven : and upon the earth shall be distress of nations with perplexity, the sea

\* This is by many supposed to have a particular allusion ; but it seems only to refer to the severity of the season. Thus Tanchuma 52. " The Lord shewed great mercy on Israel—They should have been carried to Babylon in the tenth month Tebet, when all would have perished by the winter : therefore he prolonged the time for them ; and they were led away captive in summer. Comp. Bemidbar 3. Wetstein.

A sabbath-day's journey was 2000 cubits. See Acts i. 12. A midwife was not allowed to go farther on duty ; nor must any person exceed that space to give assistance, even in case of fire, or against an enemy. But it is said, " If Gentiles or robbers pursue a man, he may flee farther in order to save his life." Maimonides de Sabbato.



and the waves roaring, mens hearts failing  
Mat. 24. 31. them through fear and expectation of those  
things which are coming on the earth : for the powers of  
the heavens shall be shaken. Then shall appear the sign  
of the Son of Man in heaven, and then shall all the  
tribes of the earth mourn ; and they shall see the Son of  
Man coming in the clouds of heaven with power and  
great glory. And he shall send his angels with a great  
sound of a trumpet, and they shall gather together his  
elect from the four winds, from one extremity of hea-  
ven to the other. When these things begin to come to  
pass, then look ye up, and lift up your heads, for your  
redemption draweth nigh. Now learn a parable from  
the fig-tree : when its branch is yet tender, and putteth  
forth leaves, ye see and know of your ownelves that  
summer is nigh. So ye likewise, when ye shall see all  
these things, know ye that the kingdom of God is nigh  
at hand, even at your doors. Verily I say unto you,  
this generation shall not pass away till all these things  
be fulfilled : heaven and earth shall pass away, but my  
words shall not pass away. But of that day and hour  
knoweth no man, no not the angels of heaven, but my  
Father only. But as the days of Noe were, so shall also  
the coming of the Son of Man be. For as in the days  
that were before the flood, they were eating and drink-  
ing, marrying, and giving in marriage, until the days  
that Noe entered into the ark, and knew not until the  
flood came, and took them all away ; so shall also the  
coming of the Son of Man be. Then shall two be in  
the field, the one shall be taken, and the other left.  
Two women shall be grinding at the mill, the one  
shall be taken, and the other left. Take heed  
Luke 21. 34. to yourselves therefore, lest at any time your  
hearts be overcharged with surfeiting, and drunkenness,  
and cares of this life, and so that day come upon you  
unawares : for as a snare shall it come upon all them  
that



that dwell on the face of the earth. Watch therefore, for ye know not in what hour your Lord cometh; and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

THEN shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom: now five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept. And at midnight\* there was a cry made, Behold, the bridegroom cometh, go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.

For [the kingdom of heaven is] as a man travelling into a far country, who called his own servants, and

\* The bridegroom and his friends usually supped with the bride, and then conducted her to his house late in the evening, by the light of lamps and torches, making great acclamations. The young virgins were they who waited at the house to have every thing ready for the reception of the new-married couple, and to attend on the bride. See note page 25.

Γαμοὶ τ' ἔσαν εἰλαπιναι τε

Νυμφὰς δ' ἐκ θαλαμῶν, δαίδων ὑπολαμ πομεναῶν,

Ἡγινεον ἀνα αἶθρ, πολὺς δ' ὕμναιος ὀρωρεῖ. Hom. K. 6. 491. And Val. Max. Cæcilia Metelli sororis adultæ ætatis virginis, more prisco, nocte concubia nuptialia petit. 1. 5.

Mat. 25. 14. delivered unto them his goods: and unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straightway took his journey. Then he that had received the five talents, went and traded with the same, and made other five talents. And likewise he that had received two, he also gained other two. But he that had received one, went and digged in the earth, and hid his lord's money. After a long time, the lord of those servants cometh, and reckoneth with them. And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold I have gained other two talents besides them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he that had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strowed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast what is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strowed: thou oughtest therefore to have put my money to the exchangers\*, and then at my coming I should have received mine own with usury. Take therefore the talent from him,

\* See notes page 25. and 143.

and

and give it unto him who hath ten talents. Mat. 25. 28.  
For unto every one that hath shall be given,  
and he shall have abundance: but from him that hath  
not shall be taken away, even that which he hath. And  
cast ye the unprofitable servant into outer darkness \*:  
there shall be weeping and gnashing of teeth.

When the Son of Man shall come in his glory, and  
all the holy angels with him, then shall he sit upon the  
throne of his glory. And before him shall be gathered  
all nations; and he shall separate them one from another,  
as a shepherd divideth his sheep from the goats: and he  
shall set the sheep on his right hand, but the goats on  
the left. Then shall the King say unto them on his right  
hand, Come, ye blessed of my Father, inherit the king-  
dom prepared for you from the foundation of the world.  
For I was an hungered, and ye gave me meat: I was  
thirsty, and ye gave me drink: I was a stranger, and  
ye took me in: naked, and ye clothed me: I was sick,  
and ye visited me: I was in prison, and ye came unto  
me. Then shall the righteous answer him, saying,  
Lord, when saw we thee an hungered, and fed thee? or  
thirsty, and gave thee drink? When saw we thee a  
stranger, and took thee in? or naked, and clothed thee?  
or when saw we thee sick, or in prison, and came unto  
thee? And the King shall answer, and say unto them,  
Verily I say unto you, Inasmuch as ye have done it unto  
one of the least of these my brethren, ye have done it  
unto me. Then shall he say also unto them on the left  
hand, Depart from me, ye cursed, into everlasting fire,  
prepared for the devil and his angels. For I was an  
hungered, and ye gave me no meat: I was thirsty, and  
ye gave me no drink: I was a stranger, and ye took me  
not in: naked, and ye clothed me not: sick, and in  
prison, and ye visited me not. Then shall they also

\* See note page 150.



Mat. 24. 37. answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

§ III. AND it came to pass when Jesus had  
Mat. 26. 1. finished all these sayings, he said unto his disciples, Ye know that after two days cometh the passover; and the Son of Man is delivered up to be crucified.

Then assembled together the chief Priests, and the Scribes, and the elders of the people into the palace of the high-priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and put him to death: but they said, not on the feast-day, lest there be an uproar among the people.

§ IV. AND being in Bethany, they made for  
Mark 14. 3. him a great supper there, in the house of  
John 12. 2. Simon the Leper: and Martha served, but Lazarus was one of them that sat at the table with him. Then took Mary an alabaster\* box of ointment of spikenard, very precious, and brake the box, and poured it on his head; and she anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment. But when his disciples saw it, they had indignation. Then saith one of them, Judas Iscariot the son of Simon, who was about to betray him, To what purpose is this waste? why was not the ointment sold for three hundred denarii, and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the bag, and

\* Plin. de marmore onychite.—Hunc aliqui lapidem alabastritem vocant, quem cavant ad vasa unguentaria quoniam optime servare incorrupta dicitur. 36. 12.

CHAP. XVII. ( 167 )

bare what was put therein. And Jesus said, <sup>John 12. 6.</sup>  
 Let her alone—why trouble ye her? she hath  
 wrought a good work on me: for ye have the poor with  
 you always, and whensoever ye will ye may do them  
 good; but me ye have not always. She hath done what  
 she could: she hath beforehand anointed my body for in-  
 terment. Verily I say unto you, Wheresoever <sup>Mat. 26. 13.</sup>  
 this gospel shall be preached, throughout the  
 whole world, this also that she hath done shall be spoken  
 of for a memorial of her.

Then entered Satan into Judas surnamed <sup>Luke 22. 3.</sup>  
 Iscariot, being of the number of the twelve,  
 and he went his way, and communed with the chief  
 priests and captains, saying, What will ye give me, and  
 I will deliver him unto you? And when they heard it,  
 they were glad, and covenanted with him for thirty  
 pieces of silver; and he promised, and from that time  
 sought opportunity to betray him unto them in the ab-  
 sence of the multitude.

C H A P. XVII.

**O**N the first day of unleavened bread, <sup>§ I.</sup>  
 when they killed the pascha, Jesus <sup>Luke 22. 7.</sup>  
 knowing that his hour was come that he <sup>John 13. 1.</sup>  
 should depart out of this world unto the Father, he  
 sendeth forth Peter and John, saying Go ye, and prepare  
 us the passover, that we may eat. They said to him,  
 Where wilt thou that we prepare? And he said unto  
 them, Behold, when ye are entered into the city, there  
 shall a man meet you bearing a pitcher of water, follow  
 him into the house\* where he entereth. And ye shall

\* The inhabitants of Jerusalem were not allowed to let out their rooms  
 to strangers at the time of the passover. The houses, utensils, couches, &c.  
 were looked on as of common right, and occupied accordingly. The only  
 perquisite of the masters of families, for this entertainment, was the skins  
 of the sacrifices. Joma. fol. 12. 1. Megilla 26. 1. Vid. Lightfoot  
 Horæ Hebraicæ.



Luke 22. 11. say to the master of the house, The Teacher  
 faith unto thee, My time is at hand, where  
 is the guest-chamber, in which I shall eat the passover  
 with my disciples? And he shall shew you a large upper  
 room furnished and prepared, there make ready for us.  
 And his disciples went forth; and came unto the city,  
 and found as he had said unto them; and they prepared  
 the passover.

And in the evening, when the hour was come, he  
 sat down with the twelve apostles: and, having loved  
 his own that were in the world, he loved them unto the  
 end. Knowing, therefore, that the Father had given  
 all things into his hands, and that he was come from  
 God, and went unto God, he said unto them, With  
 desire I have desired to eat this passover with you before  
 I suffer: for I say unto you, I will not any more eat  
 thereof, until it be fulfilled in the kingdom of God.

And there was a strife among them which of them  
 should be accounted the greatest. And he said unto  
 them, The kings of the Gentiles exercise lordship over  
 them; and they that have authority upon them, are  
 called benefactors\*. Let it not be so with you; but he  
 that is greatest among you, let him be as the younger;  
 and he that is chief, as he that doth serve. For whe-  
 ther is greater, he that sitteth at meat, or he that serv-  
 eth? Is not he that sitteth at meat? but I am among  
 you as he that serveth. Ye are they who have continued  
 with me in my temptations; and I appoint unto you a  
 kingdom, as my Father hath appointed unto me: that  
 ye may eat and drink at my table, in my kingdom, and  
 sit on thrones, judging the twelve tribes of Israel.

John 13. 4. Then he ariseth from supper, and laid a-  
 side his garments, and taking a towel, girded

\* Saviour and benefactor were titles commonly applied to kings in those  
 days. Ptolomy III. king of Egypt; Antiochus and Demetrius, kings of  
 Syria, assumed the term Evergetes or Benefactor as a surname,



himself; after that, he poured water into the bason, and began to wash the disciples feet, <sup>John 13. 5.</sup> and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter; and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do, thou knowest not yet, but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed, needeth not that even his feet be washed, but is wholly clean: and ye are clean, but not all: for he knew who should betray him, therefore said he, ye are not all clean. So after he had washed their feet, and had taken his garments, again sitting down, he said to them, Know ye what I have done to you? Ye call me Teacher and Lord, and ye say well, for so I am. If then I, your Lord and Teacher, have washed your feet, ye also ought to wash one another's feet: for I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.—I speak not of you all: I know whom I have chosen, but that the scripture may be fulfilled, “He\* that eateth bread with me, hath lift up his heel against me.” Now I tell you before it come, that when it is come to pass, ye may believe that I am. Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

When Jesus had thus said, he was troubled in spirit, and testified, and said as they did <sup>Mat. 26. 22.</sup>

\* Psalm xli. 9.

eat, Verily, verily, I say unto you, That one of  
 Mark 14. 19. you shall betray me. Then the disciples looked  
 one upon another, and were exceeding sorrowful; and every  
 one began to say unto him, Lord, is it I? He answered  
 and said, The Son of Man goeth, as it is written of him,  
 but wo unto that man by whom the Son of Man is be-  
 trayed: it had been good for that man if he had not been  
 born. Then Judas, who betrayed him, said, Rabbi, is  
 it I? He saith unto him, Thou hast said. Now there  
 was leaning on Jesus' bosom†, one of his disciples whom  
 Jesus loved. Simon Peter therefore beckoned to him,  
 that he should ask who it should be of whom he spake.  
 He then lying on Jesus' breast, saith unto him, Lord,  
 who is it? Jesus answered, He it is to whom I shall  
 give a sop, when I have dipped\* it. And when he had  
 dipped the sop, he gave it to Judas Iscariot, the son of  
 John 13. 26. Simon. And after the sop, Satan entered  
 into him. Then said Jesus unto him, That  
 thou doest, do quickly. Now no man at the table knew  
 for what intent he spake this unto him. For some of  
 them thought, because Judas had the bag, that Jesus  
 had said unto him, Buy those things that we have need  
 of against the feast: or that he should give something to  
 the poor. He then having received the sop, went  
 immediately out:—and it was night.

Therefore when he was gone out, Jesus said, Now  
 is the Son of Man glorified, and God is glorified in him.  
 If God be glorified in him, God shall also glorify him in  
 himself, and shall straightway glorify him. Little chil-  
 dren, yet a little while I am with you. Ye shall seek  
 me: and as I said unto the Jews, Whither I go, ye  
 cannot come—so now I say unto you. A new command-  
 ment I give unto you, That ye love one another; as I

† See note p. 48.

\* They had a kind of thick sauce, made of dates, raisins, endive, wild  
 lettuce, and other bitter herbs mixed with vinegar, into which the unlea-  
 vened bread was dipped.

have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. John 13. 35.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he Luke 22. 31. may sift you as wheat; but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto them, When I sent you without purse and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise a scrip; and he that hath no sword, let him sell his garment, and buy one: for I say unto you, that this that is written† must yet be accomplished in me, “And he was reckoned among the transgressors:”—for the things concerning me have an end. And they said, Lord, behold there are two swords. And he said unto them, It is enough.

And as they were eating, Jesus took bread Mat. 26. 26. and blessed\* it, and brake it, and gave to his disciples, and said, This is my body, which is given for you; this do in remembrance of me. And he took the cup likewise, after supper, and gave thanks, and gave it to them, saying, Drink all ye of it: for this is my blood of the new† testament, which is shed for many, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine,

† Isaiah liii. 12.      \* Gave thanks.

† *Kain diadnyn*, The new covenant. See Exod. xxiv. 6—8. and Levit. chapters vi. vii. viii. and xvi.



Mat. 26. 29. until that day when I drink it new with you in the kingdom of my Father.

John 14. 1. Let not your heart be troubled : ye believe in God, believe also in me. In my Father's house are many mansions ; if it were not so, I would have told you : I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way ? Jesus saith unto him, I am the way, and the truth, and the life : no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip ? He that hath seen me, hath seen the Father ; and how sayest thou then, Shew us the Father ; Believest thou not that I am in the Father, and the Father in me ? The words that I speak unto you, I speak not of myself : but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me : or else believe me for the very works sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do, because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

If ye love me keep my commandments. And I will pray the Father, and he shall give you another Comforter \*, that he may abide with you for ever ; even the

\* Παρακλητος is most generally used to signify an advocate, as in the following passage of Eusebius : Ονεσιμος ηξει και αυτος ανασθηναι απολογημενος υπερ των αδελφων, παρακλητος χριστιανων χρηματισας, ιχων δε τον παρακλητον εν εαυτω το πνευμα.

spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: <sup>John 14. 16.</sup> but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless\*; I will come to you. Yet a little while, and the world seeth me no more, but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and you in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear, is not mine, but the Father's who sent me. These things have I spoken unto you, being yet present with you. But the Advocate, the Holy Spirit whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

\* *ορφανος*, orphans.



**John 15. 1.** I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he cleanseth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before you.

If



If ye were of the world, the world would love its own : but because ye are not of the world, <sup>John 15. 19.</sup> but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you : if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin : but now they have no cloke for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin : but now have they both seen, and hated both me and my Father. But [this cometh to pass] that the word might be fulfilled that is written in their law\*, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

These things have I spoken unto you, <sup>John 16. 1.</sup> that ye should not be offended. They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me, and none of you asketh me, Whither goest thou ? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell

\* Psalm xxxv. 19. and lxix. 4.

**John 16. 7.** you the truth : It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment : of sin, because they believe not on me ; of righteousness, because I go to my Father, and ye see me no more ; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he the Spirit of truth is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will shew you things to come. He shall glorify me : for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine : therefore said I, that he shall take of mine, and shall shew it unto you. A little while, and ye shall not see me : and again, a little while, and ye shall see me, because I go to the Father.

§ II. **THEN** said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me : and again, a little while and ye shall see me : and, Because I go to the Father ? They said therefore, What is this that he saith, A little while ? we cannot tell what he saith. Now Jesus knew what they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while and ye shall not see me : and again, a little while and ye shall see me ? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow, because her hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.



world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing: verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world.

THESE words spake Jesus, and lift up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou

M hast

John 16. 22.

§ III. John 17. 1.



John 17. 4. **haſt ſent. I have glorified thee on the earth :**  
I have finiſhed the work which thou gaveſt me to do. And now, O Father, glorify thou me with thine own ſelf, with the glory which I had with thee before the world was. I have maniſteſted thy name unto the men whom thou gaveſt me out of the world: thine they were, and thou gaveſt them me; and they have kept thy word. Now they have known that all things whatſoever thou haſt given me, are of thee. For I have given unto them the words which thou gaveſt me; and they have received them, and have known ſurely that I came out from thee, and they have believed that thou didſt ſend me. I pray for them: I pray not for the world, but for them whom thou haſt given me, for they are thine. And all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but theſe are in the world, and I come to thee. Holy Father, keep through thine own name thoſe whom thou haſt given me, that they may be one, as we. While I was with them in the world, I kept them in thy name: thoſe that thou gaveſt me I have kept, and none of them is loſt, but the ſon of perdition: that the ſcripture might be fulfilled. And now come I to thee, and theſe things I ſpeak in the world, that they might have my joy fulfilled in themſelves. I have given them thy word: and the world hath hated them, becauſe they are not of the world, even as I am not of the world. I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou haſt ſent me into the world, even ſo have I alſo ſent them into the world. And for their ſakes I ſanctify myſelf, that they alſo might be ſanctified through the truth. Neither pray I for theſe alone, but for them alſo

CHAP. XVIII. ( 179 )

also who shall believe on me through their word: that they all may be one, as thou, <sup>John 17. 20.</sup>

Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them: that they may be one, even as we are one—I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.

C H A P. XVIII.

**A**ND when they had sung an hymn, they <sup>§ I.</sup> went out into the Mount of Olives. <sup>Mark 14. 26.</sup> Then saith Jesus unto them, All ye shall be offended because of me this night, for it is written†, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after that I am risen again, I will go before you into Galilee. Peter said to him, Though all shall be offended because of thee, yet will I never be offended. And Jesus saith to him, Verily, I say unto thee, that in this night, before the cock crow twice, thou shalt thrice deny that thou knowest me. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said all the disciples.

THEN cometh Jesus with them unto a place <sup>§ II.</sup> called Gethsemane, beyond the brook Cedron, <sup>John 18. 2.</sup>

† Zech. xiii. 7.



Mat. 26. 36. where was a garden, into the which he entered, and his disciples; and he saith to them, Sit ye here, while I go and pray yonder. And taking along Peter and the two sons of Zebedee, he began to be sorrowful, and very heavy\*. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went forward a little, and fell on his face, praying, that, if it were possible, the hour might pass from him: and he said, Abba, Father, all things are possible unto thee.—Take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh unto his disciples, and findeth them sleeping for sorrow, and saith to Peter, Simon, sleepest thou? couldst thou not watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is willing, but the flesh weak. He went away again the second time, and being withdrawn from them about a stone's-cast, prayed, saying, O my Father, if thou be willing, remove this cup from me—but if this cup may not pass away from me, except I drink it, thy will be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. And he came and found them again sleeping, for their eyes were heavy; and he said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation: and they knew not what to answer him. And he left them, and went away again, and prayed the third time, saying the same words. Then, rising up from prayer, he cometh to his disciples, and saith to them, Sleep on now, and take your rest: It is enough—the hour is come, and the Son of Man is

\* Αδύνατον. “To be in great anguish, and travail of mind.” He-  
syck. ἀμυχάσειν, αγωνᾶν;



betrayed into the hands of sinners. Arise, let us go. Behold, he is at hand that doth betray me. Mat. 26. 44.

And immediately, while ye yet spake, lo, Judas, having received a band of men and officers from the chief priests and Pharisees, and elders of the people, cometh thither with lanterns, and torches, and weapons ; for he knew the place, because Jesus oft-times resorted thither with his disciples. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye ? They answered him, Jesus of Nazareth. Jesus saith unto them, I am [he]. And Judas also, who betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye ? And they said Jesus of Nazareth. Jesus answered, I have told you that I am he. If therefore ye seek me, let these go away : that the saying might be fulfilled which he spake, Of them whom thou gavest me have I lost none. Now he that had betrayed him had given them a token, saying, Whomsoever I shall kiss, John 18. 2.  
Mark 14. 44.  
Mat. 26. 48. that same is he—take him, and lead him away safely. Forthwith then he came unto Jesus, and said, Hail, Rabbi, and kissed him. And Jesus said unto him, Friend, wherefore art thou come ? Betrayest thou the Son of Man with a kiss ?—Then Luke 22. 48.  
came they and laid hands on Jesus, and took him.

When they that were about him saw what would follow, they said unto him, Lord, shall we smite with the sword ? And Simon Peter, stretching out his hand, drew his sword, and smote a servant of the high priest's, and cut off his right ear : the servant's name was Malchus. And Jesus answering said, Suffer ye thus far, but return thy sword into its place, for all they that take the

Mat. 26. 52. sword shall perish by the sword. The cup which my Father hath given me, shall I not drink it? Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? And he touched the man's ear, and healed him.

In that same hour said Jesus to the multitudes which were come upon him, Are ye come out as against a thief, with swords and with staves to take me? I sat daily with you, teaching in the temple, and ye took not hold of me:—but this is your hour, and the power of darkness. And all this hath come to pass that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled.

Mark 14. 51. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him, but he left the linen cloth, and fled from them naked.

§ III. THEN the band, and the captain\*, and John 18. 13. officers of the Jews, having bound Jesus, led him away to Annas first, for he was father-in-law to Caiaphas, who was the high priest of that year: Annas therefore sent him bound unto Caiaphas the high priest, where all the chief priests, and elders, and Scribes were assembled. Now Caiaphas was he who gave counsel to the Jews that it was expedient that one man should die for the people.

And Simon Peter followed Jesus afar off, and also another disciple: that disciple was known to the high priest, and went in with Jesus into the high priest's

\* *Στρατῆς*; termed by Luke, xxii. 52. *στρατηγὸς τῆς ἑστῆς*, Captain of the Temple; who had under him three orders of priests, and twenty-one of Levites. Their office was to guard the priests robes or other furniture of the temple, and to preserve it from violation. Some of them also made a profit by supplying the people with offerings for sacrifice. Joseph. Antiq. 8.

CHAP. XVIII. ( 183 )

palace. But Peter stood at the door with-  
out. Then went out the other disciple, who John 18. 16.  
was known unto the high priest, and spake to her that  
kept the door, and brought in Peter. And the servants  
and officers stood there, having made a fire of coals in  
the midst of the hall, for it was cold; and they warmed  
themselves; and Peter stood with them, and warmed  
himself.

The high priest then asked Jesus of his disciples, and  
of his doctrine. Jesus answered him, I spake openly  
to the world; I ever taught in the synagogue and in the  
temple, whither the Jews always resort from every quar-  
ter, and in secret have I said nothing. Why askest thou  
me? Ask them who heard me, what I have said unto  
them. Behold they know what I said. And when he  
had thus spoken, one of the officers, who stood by,  
struck Jesus with the palm of his hand, saying, Dost  
thou answer the high priest so? Jesus answered him, If  
I have spoken evil, bear witness of the evil; but if well,  
why smitest thou me?

Now the chief priest, and elders, and all the Mark 14. 55.  
council, sought testimony against Jesus to put Mat. 26. 59.  
him to death, and found none: for many bare false  
witness against him, but their witness was not sufficient.  
And there arose certain who bare false witness, saying,  
We heard him say, I will destroy this temple, that is  
made with hands, and within three days I will build  
another made without hands. Yet neither was this  
their testimony sufficient. And the high priest stood up  
in the midst, and asked Jesus, saying, Answerest thou  
nothing? What do these men testify against thee? But  
he held his peace, and answered nothing. Again the  
high priest asked him, and said unto him, I adjure thee  
by the living God, that thou tell us, whether thou be  
the Christ, the Son of the blessed One? Jesus saith to



Mat. 26. 64. him, Thou hast spoken it. If I tell you, ye will not believe; if I also ask you, ye will not answer me, nor let me go. Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his garments\*, saying, What further need have we of witnesses? Behold, now, ye have heard his blasphemy. —What think ye? And they all condemned him to be guilty of death.

Mark 14. 65. And the men that held Jesus began to spit  
Mat. 26. 69. on him, and to cover his face†, and to buffet him; and the servants did strike him with the palms of their hands, saying, Prophecy to us, thou Christ, who is it that smote thee? And many other things blasphemously spake they against him.

§ IV. PETER mean-while was without in the hall: but the damsel that kept the door beheld him as he sat by the fire, and earnestly looked on him, and said, Thou also wast with Jesus of Nazareth. And he denied before them all, saying, Woman, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew; and after a little while another maid saw him, and said to them that were there, This man was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And about the space of one hour after,

\* The Rabbins say, "He that heareth blasphemy, or even the relation of it by others, is bound to rend his garments. Judges must stand up to perform this ceremony, and their clothes are never again to be mended." But if any man heard the name of God pronounced or blasphemed by a Gentile, he was not obliged to tear his clothes. Gemara 60. 1.

† Criminals immediately after sentence of condemnation had their faces covered or hooded, as if unworthy to enjoy the benefit of the light any longer. In cases of treason the Roman law (according to which our Lord was executed) ran thus: "If the sentence is confirmed, let the criminal's hands be bound, let him be veiled or hoodwinked, and hanged on a cursed tree, after having been scourged either within or without the Pomerium." See Livy 1. 27. The custom of veiling condemned criminals was observed likewise among the Eastern nations. Esther vii. 8. "As the word went out of the king's mouth, they covered Haman's face"

they

they that stood by said again unto Peter, <sup>Luke 22. 58.</sup> Surely thou also art one of them, for thou art a Galilean, and thy speech bewrayeth thee: one of the servants of the high priest's, being his kinsman whose ear Peter cut off, confidently affirmed it, and said, Did not I see thee in the garden with him? But he began to curse and to swear, saying, I <sup>John 18. 26.</sup> know not this man of whom ye speak: and immediately, while he yet spake, the cock crew a second time; and the Lord turned, and looked upon Peter; and Peter remembered the word of the <sup>Mark 14. 72.</sup> Lord, how he had said unto him, Before the cock crow twice thou shalt deny me thrice. And Peter went out and wept bitterly.

## C H A P. XIX.

**W**HEN the morning was come, and <sup>§ I.</sup> all the chief priests with the Scribes <sup>Mat. 27. 1.</sup> and elders of the people had taken council <sup>Mark 15. 1.</sup> against Jesus to put him to death, they bound <sup>Luke 23. 1.</sup> him, and led him away from Caiaphas unto the pretorium\*, and delivered him up to Pontius Pilate the governor. Then Judas, who had betrayed him, seeing that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed innocent blood. They said, What is that to us?—See thou to that. And casting down the thirty pieces of silver in the temple, he departed, <sup>Mat. 27. 5.</sup> and went away, and hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury †, because it is the price of blood ‡. And they took council together,

\* The pretorium was the mansion-house of the Roman pretors or governors of provinces, where they gave audience, and administered justice.

† See note page 101.

‡ Deuteron. xxiii. 18. 1 Chron. xxii. 8. Sanhedrim, fol. 112.



Mat. 27. 7. and bought with them the potters field, to bury strangers in: therefore that field was called the field of blood unto this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying, "And\* they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed me."

§ II. PILATE then went out unto them, for John 18. 28. they themselves went not into the pretorium, that they might not be defiled, but eat the passover †. And he said, What accusation bring ye against this man? They answered and said to him, If he were not a malefactor, we would not have delivered him up unto thee. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said to him, It is not lawful for us to put any man to death †. That the saying of Jesus might be fulfilled which he spake, signifying by what death he should die.

And they began to accuse him, saying, Luke 23. 2. We found him perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ, a King.

Pilate therefore entered again into the pretorium, and called Jesus, and said unto him, John 18. 33. Art thou the king of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell thee concerning me?

Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: What hast thou done? Jesus answered, My kingdom is not

\* Zech. xi. 12, 13. † See note page 190.

† When the Jews were subdued by the Romans, they lost the power of inflicting capital punishments: our Lord must therefore suffer according to the law and manners of their conquerors, as he had before said; John xii. 32—33. Mat. xx. 19.



of this world, if my kingdom were of this world, then would my servants have striven that I might not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said to him, Thou art then a king? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this came I into the world, that I might bear witness unto the truth: every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?—And having said this, he went out again unto the chief priests and the multitude of the Jews, and saith to them, I find no fault in him. And the chief priests and elders accused him of many things; but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee? And he answered him to never a word, inasmuch that the governor marvelled greatly. But they were the more fierce, saying, He stirreth up the people, teaching throughout all Judea, beginning from Galilee, even to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean; and as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem in those days. And when Herod saw Jesus he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle performed by him. Then he questioned with him in many words, but he answered him nothing; and the chief priests and Scribes stood vehemently accusing him. And Herod, with his soldiers, set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him back to Pilate; and the same day Pilate and Herod became friends together, for before they were at enmity between themselves.

And

Luke 23. 13. And Pilate having called together the chief priests and the rulers of the people, said unto them, Ye have brought this man unto me as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man, touching those things whereof ye accuse him: no, nor yet Herod; for I sent you unto him, and lo, nothing worthy of death is done by him. I will therefore chastise him, and let him go.

§ III. Now at that feast the governor was wont Mat. 27. 15. to release unto the people one prisoner whomsoever they desired. They had at that time a notable prisoner called Barabbas, who lay bound with certain rioters, that had committed murder in an insurrection. Therefore, when the multitude were gathered together, crying aloud, they began to demand what he had ever done to them. And Pilate answered them, saying, Whom will ye that I release unto you? Barabbas, or Jesus, who is called Christ? for he knew that the chief priests had delivered him for envy. Moreover, when he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him. But the chief priests and the elders persuaded the multitude that they should ask for Barabbas, and destroy Jesus. The governor answered and said again to them, Whether of the twain will ye that I release unto you? They said Barabbas. Pilate, yet willing to release Jesus, saith to them, What then shall I do with Jesus, who is called Christ? They all cried out, Crucify him, crucify him. And the governor said, What evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. But they cried out the more exceedingly, Let him be crucified.

Then

Then Pilate therefore took Jesus and scourged him; and the soldiers, taking him <sup>Mark 15. 16.</sup> into the pretorium, gathered unto him the whole band; and they stripped him, and put on him a purple robe: and having platted a crown of thorns\*, they put it on his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail king of the Jews. And they spit upon him; and took the reed, and smote him on the head. Pilate therefore went forth again, and saith unto them, Behold I bring him forth to you, that ye may know <sup>John 19. 4.</sup> that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe: and Pilate saith unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the pretorium, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king, speaketh against Cesar.

\* Some translate στεφανον εξ ακανθων, a crown of acanthus, which is a prickly plant, with a fine down, like byssus, under its leaves. But in that case the Greek expression would have been στεφανον εξ ακανθου, as in these instances, στεφανον εξ ναικιδου, νερκισου, κορυμβου, &c. Plutarch.

When



John 19. 13. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the pascha\*, and about the sixth hour: and he saith unto the Jews, Behold your king! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cesar.

Mat. 27. 24. When Pilate saw that nothing availed, but that rather a tumult was made, he took water, and washed † his hands before the multitude, saying, I am innocent of the blood of this just person—see ye to it. Then answered all the people, and said, His blood be upon us, and on our children. So the voices of them and of the chief priests prevailed. And Pilate, willing to content the people, gave sentence that it should be as they required; and he released him, that for sedition and murder was cast into prison, but delivered Jesus to their will.

§ IV. AND after that they had mocked him, they Luke 23. 26. took the purple from him, and put his own clothes on him, and led him away bearing his cross to be crucified. But as they went out, they found a man of Cyrene, by name Simon, the father of Alexander and Rufus, coming out of the country: him they compelled to bear the cross ‡ after Jesus. And there fol-

\* Pascha is commonly used to express the whole time of the passover: the *παροικινη τε πασχα*, therefore is the paschal parasceue or preparation-day for the sabbath, which fell out during that feast, when they observed many ceremonies, and kept themselves particularly pure, in order to celebrate that sabbath with due solemnity. Such sabbaths are called, Great Days of the Festivals, John xix. 31. vii. 37.

† Pilate here conforms to the Jewish customs. See Levit. xxi. 6—7.

‡ Condemned persons, according to the Roman custom, bare their own cross in going to execution. Here Jesus is forced to bear his cross through the city to complete his ignominy; but when they are got without the gates, it is put upon another more able to support it.

lowed

lowed him a great company of people, and of women, who also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children: for behold the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts which never gave suck. Then shall they begin to say to the mountains, fall on us: and to the hills, cover us:—for if they do these things in the green tree, what shall be done in the dry\*? And there were also two other malefactors led with him to be put to death.

And they bring him to a place called Golgotha, which is, being interpreted, the place of a skull: and they gave him to drink wine mingled with † myrrh, but he received it not: and there they crucified him, and the two malefactors, one on his right hand, and the other on his left. So the scripture was fulfilled, which saith, “And he was numbered

\* In many passages of the Old Testament a green or flourishing tree is used as an emblem of prosperity, peace and plenty: a dry, withered tree denotes the contrary state. The proper sense of this expression therefore is as follows—“If such outrages be committed—if innocent people be put to death, in a time of general tranquillity; what must be expected in those times of war and desolation, which are approaching.”—Compare Ezek. xvii. and xix. and xx. 47. Hosea x. 1—8. xi. 6. and Ecclesiastic. vi. 3. Psalms i. 3. lxxx. 10, &c. Job xxix. 19. xviii. 16. and viii. 16.

† οἶνος ἐσμυρνηςμενος. Myrrh is represented by Galen and Dioscorides as bitter and narcotic: it was usually given to malefactors, in order to make them less sensible of pain during execution. Apuleius, *Asia. Aur.* l. 10. says, “The criminal, fortified by a beverage of myrrh, which he had before taken, withstood not only the blows, but fire itself.” Frankincense was likewise used for the same purpose, as we are informed by the doctors of the Talmud. “When any one is carried to execution, they give him a grain of frankincense, with wine, in order to take away his sense of pain.” *Sanhedrim*, c. 6. f. 143. *Messac. Semachoth* 2. 1. Matthew says in this place, it was vinegar mixed with gall, which, when he had tasted, he refused to drink. The commentators have supposed that by gall is meant any bitterness whatsoever, and therefore the bitter of myrrh may be here implied. Or they might carry on their outrages and cruelty to the utmost, and instead of the usual enlivening potion of myrrhed wine, offer him, in reality, the nauseous draught of vinegar and gall; as it is said afterwards, They offered unto him vinegar, mocking him.

“with



“with the transgressors.” Then said Jesus, Fa-  
 Luke 23. 34. ther, forgive them, for they know not what  
 they do. And it was the third hour when they crucified  
 him. And Pilate wrote a superscription of his offence, and  
 put it on the cross, over his head : and the writing was,  
**THIS IS JESUS OF NAZARETH, THE  
 KING OF THE JEWS.** This title then read

John 19. 20. many of the Jews, for the place where Jesus  
 was crucified was nigh unto the city : and it  
 was written in letters of Greek, and Latin, and Hebrew.  
 Then said the chief priests of the Jews to Pilate, Write  
 not, The king of the Jews, but that he said, I am  
 king of the Jews. Pilate answered, What I have writ-  
 ten, I have written.

Then the soldiers, when they had crucified Jesus,  
 took his garments, and made four parts, to every soldier  
 a part, and also his coat : now the coat was without  
 seam, woven from the top throughout\*. They said  
 therefore among themselves, Let us not rend it, but  
 cast lots for it, whose it shall be : that the scripture  
 might be fulfilled, which saith, “ They parted † my  
 “ raiment among them, and for my vesture they did cast  
 “ lots. ” These things did the soldiers. And sitting  
 down, they watched him there.

Mat. 27. 39. And they that passed by reviled him, wag-  
 Mark 15. 29. ging their heads, and saying, Ah ! thou that  
 destroyest the temple, and buildest it in three days, save  
 thyself : if thou be the Son of God, come down from  
 the cross. Likewise also the chief priests, mocking,

\* The upper garment of the Jews usually consisted of four separate parts.  
 See Deut. xxii. The tunic (χιτών) or inner garment was made of two pieces  
 (φαρσοί) sewed together, and so wrapped round them. People of better  
 rank had the tunic of one entire piece, woven throughout, as mentioned  
 in the text. Josephus observes that the high-priests robes were of this  
 kind, woven entire, without the assistance of the needle, ἐργον ὑφαντὸν  
 καὶ ἐργον σαφιδός.

† Psalm xxii. 18.



said among themselves, with the Scribes and elders, He saved others, himself he cannot save; — Mark 15. 31.

Let the Christ, the king of Israel, now come down from the cross, that we may see and believe in him. — He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God. And the soldiers also mocked him, coming unto him, and offering him vinegar\* and saying, If thou be the king of the Jews, save thyself. And one of the malefactors that were crucified with him railed on him, saying, If thou Luke 23. 39. be the Christ save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, because thou art in the same condemnation? And we, indeed, justly, for we receive the due reward of our deeds; but this man hath done nothing amiss. — And he said unto Jesus, Lord, remember me when thou comest in thy kingdom. Jesus said to him, Verily, I say unto thee, to-day shalt thou be with me in paradise.

There stood by the cross of Jesus, his mother and his mother's sister, Mary the John 19. 25. wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home.

Now from the sixth hour there was darkness over all the land unto the ninth hour: Mat. 27. 45. and about the ninth hour, Jesus cried out, with a loud

\* The soldiers and lower class of people among the Jews made use of vinegar, when mixed with water, for a common drink. The Jews of better rank, however, looked on an offer of vinegar to drink as the greatest affront and outrage, as will appear from a remarkable passage in Psalm lxi. 21, 22. "Reproach hath broken my heart, and I am full of heaviness: I looked for some to pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat, and in my thirst they gave me vinegar to drink."

Mat. 27. 47. voice, saying, Eli, Eli, lama, sabachthani,  
 John 19. 28. that is, My God, my God, why hast thou  
 forsaken me? Some of them that stood there said,  
 This man calleth for Elias. After this, knowing that  
 all things were now accomplished, that the scripture  
 might be fulfilled, he saith, I thirst. Now there was set  
 a vessel full of vinegar; and straightway one ran, and  
 filled a sponge with the vinegar, and set it on a reed\*,  
 and gave him to drink. The rest said, Let alone, Let  
 us see whether Elias will come to take him down.  
 When Jesus therefore had taken the vinegar, and again  
 cried with a loud voice, he said, It is finished—Father,  
 into thy hands I commend my spirit;—and he bowed  
 his head, and gave up the ghost. And the sun was  
 darkened; and behold, the veil† of the tem-  
 Mat. 27. 51. ple was rent in twain from the top to the  
 bottom; the earth did quake, and the rocks rent; and  
 the tombs were opened, and many bodies of the saints,  
 who slept, arose up, and came out of the tombs: and  
 after his resurrection they went into the holy city, and  
 appeared unto many.

Now when the centurion, and they that were with  
 him, who stood over-against Jesus watching him, saw  
 the earthquake, and those things that were done, they  
 feared greatly, saying, Truly this was the Son of God.  
 Luke 23. 48. And the people that came together unto  
 Mat. 27. 55. that sight, beholding what was done, smote  
 their breasts and returned. And all his acquaintance  
 stood afar off to see these things; and also many women,  
 who, when he was in Galilee, followed him, and mi-  
 nistered unto him; among whom was Mary Magdalene,

\* John informs us the sponge was fixed upon a stem of hyssop, which  
 plant in Judea rises to considerable height and strength, as was before ob-  
 served of the mustard, page 61.

† Καταπέλασμα, The vail or curtain which parted the sanctuary from  
 the holy of holies; and within which the high priest only was allowed to  
 enter.

and

CHAP. XIX. ( 195 )

and Mary the mother of James the Less, <sup>Mat. 27. 7.</sup> and of Josès, and the mother of Zebedee's sons, and many other women who came up with him to Jerusalem.

The Jews, therefore, because it was the <sup>John 19. 31.</sup> preparation, that the bodies might not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day) besought Pilate that their legs might be broken\*, and that they might be taken away.—Then came the soldiers and brake the legs of the first, and of the other who was crucified with him; but when they came unto Jesus, and saw that he was dead already, they brake not his legs, but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water†: and he that saw it bare record, and his record is true. And he knoweth that he saith true, that ye may believe: for these things were done that the scripture might be fulfilled, “A bone of him shall not be broken‡.”

And again another scripture saith, “They shall look on him whom they pierced||.”

AFTER this, when the even was come, <sup>§ v.</sup> there came a rich man of Arimathea, a city <sup>Luke 23. 50.</sup> of the Jews, by name Joseph, an honourable <sup>Mat. 27. 57.</sup> counsellor§, a good and just man; the same had not consented to the counsel and deed of them, but himself waited for the kingdom of God, being a disciple of Jesus, though secretly, for fear of the Jews. This man went in boldly unto Pilate, and besought him that he might take away the body of Jesus. And Pilate mar-

\* It was usual to break the legs of those who were crucified, in order to hasten their death. Cic. Phil. 13. 12. Illud tamen verum—quod pro-verbii loco, dici solet, perire eum non posse nisi ei crura fracta essent.

† We have instances of watery effusion into the cavities of the pleura, to considerable amount, in cases of violent death, with long struggling. See Wepfer's Miscell. Nat. Cur. Obs. 251. An. 2. The phenomenon here mentioned by the evangelist is generally looked on as miraculous.

‡ Psalm xxxiv. 20. || Zech. xii. 10. § See note page 33.



Mark 15. 44. velled if he were already dead, and calling John 19. 39. unto him the centurion, asked him, whether he had been any while dead: and when he knew it of the centurion, he commanded the body to be delivered to Joseph. He came therefore and took the body of Jesus: and there came also Nicodemus (he who at first came unto Jesus by night) bringing a mixture of myrrh and aloes\*, about an hundred pounds weight. Then took they down the body of Jesus, and wrapped it in fine linen cloths (which they had bought) with the spices, according to the Jews' manner of interment. Now in the place where he was crucified, was a garden, and in the garden a new sepulchre†, hewn out of the rock, wherein was never man yet laid: there laid they Jesus therefore (because of the Jews) preparation for the sepulchre was nigh at hand; and they rolled a great stone to the door of the sepulchre, and departed.

Luke 23. 55. Mary Magdalene and Mary the mother of Joseph followed after, and sitting over against the sepulchre, beheld how the body was laid; and they returned, and rested the sabbath-day, according to the commandment, and bought ointment and spices, that they might anoint him.

§ VI. Now the next day, which was after the Mat. 27. 62. preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, We remember that that deceiver said while he was yet alive, after three

\* This was not the same as our aloes, but the produce (*δαρυα* Theoph.) of an oriental aromatic shrub. Besides aloes and myrrh, many other spices were employed at funerals, being burnt, or put round the dead body, as casia, cinnamon, sarcocolla, galbanum, &c. The great quantity of the spices brought by Nicodemus has been often objected to: it must be looked on as a proof of his consequence and of his great respect for our Lord; since only people of the first rank had so much expended upon them. Josephus says, that in king Herod's funeral procession were five hundred *αρωματοφορες*, or spice-bearers, Antiq. 17. 8. 3. We have another instance in point, Talmud, Messachoth Semachoth 8. where eighty pounds of opobalsum are said to have been employed at the funeral of R. Gamaliel.

† See note p. 155.

days I will rise again; command therefore that the sepulchre be made sure unto the third day, Mat. 27. 63. lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first. Pilate said unto them, Ye have a guard, go your way, make it sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a guard.

## C H A P. XX.

**N**OW when the sabbath was past, very § I. early in the morning on the first day Mat. 28. 1. of the week, before sun-rising, came Mary Mark 16. 1. Magdalene, Mary the mother of James, and Luke 24. 1. Joanna, and Salome, to see the tomb, bringing the ointments and spices which they had prepared\*; and certain others with them. And they said among themselves, Who shall roll away for us the stone from the door of the sepulchre?—for it was very great. And when they looked, they saw that the stone was rolled away: and behold there had been a great earthquake, for an angel of the Lord, having descended from heaven, came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and through fear of him, the keepers did shake, and became as dead men.

And the women entered into the sepulchre, Mark 16. 5. and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed

\* The women now returned to perform the usual ceremonies on the dead body, which they had not been able to do before, because of the sabbath. The Jews observed nearly the same funeral rites as the Greeks: they first carefully washed the dead body, and stopped the excretories; then anointed it all over with perfumed ointments, and after covering the head, and bandaging the arms and legs, wrapped it up in a winding sheet, called Zuz (made according to Dr. Forster of the *linum xylinum*, see note page 132,) covering it at the same time with antiseptic spices. Thus the corpse was deposited in the sepulchre. Maimon. in Tract. Abel.



Mark 16. 5. thereabout, they saw a young man sitting on the right side, clothed in a long white garment: and they were affrighted, and bowed down their faces to the earth. But the angel answered, and said to them, Be not affrighted, for I know that ye seek Jesus, who was crucified: why seek ye the living among the dead? He is not here, but is risen. Come see the place where the Lord lay. Remember how he spake unto you when he was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And go quickly, tell his disciples and Peter that he is risen from the dead, and behold he goeth before you into Galilee: there ye shall see him, as he said unto you;—Lo, I have told you. And they remembered his words. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.

Mat. 28. 11. Now when they were going, behold some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money to the soldiers, saying, Say ye, his disciples came by night, and stole him away while we slept; and if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day.

Luke 24. 9. And the women, being returned from the sepulchre, told all those things that were done unto the apostles, and to the rest. But their words seemed to them as idle tales, and they believed them not.

§ II. It was Mary Magdalene who ran and  
John 20. 2. came unto Simon Peter, and the other disciple, whom Jesus loved, and said unto them, They have



have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came towards the sepulchre. So they ran both together, and the other disciple did out-run Peter, and arrived first at the sepulchre; and stooping down, he saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together by itself. Then went in also that other disciple, who came first to the sepulchre, and he saw and believed; for as yet they knew not the scripture, that he must rise from the dead. Then the disciples went away again unto their own home, wondering in themselves at that which had come to pass.

But Mary stood without at the sepulchre, weeping; and as she wept, she stooped down into the sepulchre, and seeth two angels, in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain; and they say to her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? Whom dost thou seek? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith to her, Mary. She turned herself, and saith to him, Rabboni, (which is Teacher) and fell at his feet, and worshipped him. Jesus saith unto her, Touch me not, for I am not yet ascended unto my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God. Be not afraid, tell them that they go  
into

John 20. 18. into Galilee, and there shall they see me.  
 Mary Magdalene came and told the disciples,  
 as they mourned and wept, that she had seen the Lord,  
 and that he had spoken these things unto her; and they  
 believed her not.

§ III. AFTER that, he appeared in another form  
 Mark 16. 12. to two of them, as they went that same day  
 Luke 24. 13. unto a village called Emmaus, which was from  
 Jerusalem about threescore furlongs. And they talked  
 together of all these things which had happened. And  
 it came to pass, that while they communed together  
 and reasoned, Jesus himself drew near, and went with  
 them. But their eyes were holden, that they should  
 not know him. And he said unto them, What man-  
 ner of communications are these that ye have one to  
 another, as ye walk, and are sad? And one of them,  
 whose name was Cleopas, answering, said unto him,  
 Art thou alone a stranger in Jerusalem, and hast not  
 known the things which are come to pass there in these  
 days? And he said unto them, What things? And  
 they said unto him, Concerning Jesus of Nazareth,  
 who was a prophet mighty in deed and word, before  
 God, and all the people: and how the chief priests,  
 and our rulers delivered him to be condemned to death,  
 and have crucified him. But we trusted that it had  
 been he, who should have redeemed Israel: and besides  
 all this, to-day is the third day since these things were  
 done. Yea, and certain women also of our company  
 made us astonished, that were early at the sepulchre:  
 and when they found not his body, they came, saying,  
 that they had also seen a vision of angels, who said that  
 he was alive. And certain of them that were with us,  
 went to the sepulchre, and found it even so as the  
 women had said; but him they saw not. Then he said  
 unto them, O fools, and slow of heart to believe all  
 that

that the prophets have spoken! Ought not <sup>Luke 24. 25.</sup> Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened unto us the scriptures?

And they rose up the same hour, and returned to Jerusalem at evening, the first day of the week, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread: and they believed them not. But while they were yet speaking, when the doors were shut for fear of the Jews, came Jesus himself, and stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see, for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands, and his feet, and his side. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-



honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem. And ye are witnesses of these things.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

§ IV. BUT Thomas, one of the twelve, called Didymus, was not with them, when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hand; and reach hither thy hand and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.

And

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name. John 20. 30.

AFTER these things Jesus shewed himself again to his disciples at the sea of Tiberias, § V.  
John 21. 1.  
Mat. 21. 16. near to a mountain where he had appointed them; and on this wise shewed he himself: there were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked) and did cast himself into the sea. And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine.

dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon son of Jonas lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thine hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following, (who also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee? This is



is the disciple who testifieth of these things, and wrote these things: and we know that <sup>John 21. 25.</sup> his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

AT last, being assembled with the disciples, he said to them, All power is given <sup>§ VI. Mat. 28. 18. Luke 24. 49.</sup> unto me in heaven and in earth;—Behold I send the promise of my Father upon you. But tarry ye in the city of Jerusalem until ye be endued with power from on high; then go forth into all the world, and preach the gospel to every creature, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatever I have commanded you;—and, lo, I am with you always, even unto the end of the world. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be condemned. And these <sup>Mark 16. 15.</sup> signs shall follow them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick also, and they shall recover.

Then he led them out even unto Bethany, <sup>Luke 24. 50.</sup> and he lifted up his hands, and blessed them; and it came to pass while he blessed them, he was parted from them, and carried up into heaven, and sat down on the right hand of God. And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God.

Afterwards they went forth, and preached <sup>Mark 16. 20.</sup> every where, the Lord working with them, and confirming the word by the signs which followed it. Amen.

# I N D E X.

A		Page	B		Page
<b>A</b>	<b>BEL</b>	120	Barabbas		188
Abia, course of		2	Bartimeus, the blind		
Abiathar		50	man		141
Abomination of desolation		160	Belief in Christ	24. 51. 52.	
Abraham	16. 102—3.	132		101—2. 158.	172
Adultery	34—5.	100	Beelzebub	56. 71.	118
Alms		36	Bethabara		19
Aloes		196	Bethany	113. 144.	166
Andrew, the apostle	20. 30.		Bethesda, pool of		50
	55. 157.	159	Bethlehem	9. 11, &c.	99
Angel, appears to Zacharias		2	Bethsaida	21. 74. 86.	109
— to Mary		3	Blasphemy against the Holy Spirit		57
— to the shepherds		9	Blind restored to sight		68.
— to Jesus in the garden		180		86.	118
— to the women			— at Siloam		104
— at the sepulchre		198	— at Jericho		141
— to Mary		199	Blood of Christ to be drunk	79.	171
— rolls away the stone from the sepulchre		197	Blood and water issued out from his side		195
— troubles the water at Bethesda		50	Bread, the true	77.	78
Angels, of the believers, stand before God			Brethren of Jesus		58
always	92—3		Bridal songs	25.	163
Anna, the prophetess		11	Bridegroom, Christ		25
Annas		182	Burying-places		115
Ἀποστολὴν		8	— without the cities		155
Apostles, the twelve chosen		55	Buyers and sellers cast out of the temple		
— sent out to preach		69	Byssus		132
— return		74			
— their ambition					
— forsake Jesus	91. 140.	168			
Ἀποστολισμένον		120			
Archelaus		14			
Arimathea		195			
As, taken by the disciples		145			
Augustus Cesar		8			

## C

Caiaphas	15. 116. 166.	182
Canā, marriage at	21.	29
Captains of the Temple		182
Cedron		179
Centurion's servant		
healed		41
Cesar	186.	190
Cesarea Philippi		86
Charity	127.	165

# I N D E X.

	Page	E	Page
Chief priests	98	Elifeus	31
See Pharisees.		Elizabeth	1—5
Children	91. 92	Encoenia	112
—— brought to Jesus	137	Enon	
Chorazin	109	Ephraim, the wilderness	
Christ	9	of	116
Cleopas	200	Επισκοπος αγλος	117
Comforter	172	Eternal life, how ob-	
Commandment, the chief	153	tained	138
—— a new		Eunuchs	137
one	170—4	Εξου	56
Corban	81. 155	Excommunication	105
Covetousness	121. 131	F	
Cross born by Jesus	190	Faith	90. 133. 147
Crown of thorns	109	Fasting	37. 65
Cutting asunder, a mode		Field of blood	186
of punishment	122	Fig-tree cursed	146—7
Cyrene	190	Fire, emblematical	17
Cyrenius	9	Fish, caught with a sta-	
D		ter in its mouth	95
Daily bread	117	Fishes, miraculous	
Dalmanutha	85	draught of	44. 203
Darkness over the land	193	Five thousand fed	75
Deaf and dumb cured	84	Forgiveness	93
Debtors	94	Four thousand fed	84
Decapolis	65. 83	Funeral ceremonies	197
Dedication, feast of	112	G	
Defilement	80. 136	Gabbatha	190
Demons cast out	42. 43. 55.	Gabriel	2. 3
56. 68. 83. 90. 117		Gadarenes	63. 4
Denarius	49	Galileans	29. 123
Denial of self	71. 87. 128.	Garment, the wedding	150
	138	—— of the Jews	192
Desolation	146. 160	—— of Jesus, with-	
Δευτεροπρεπτον σαββατον	53	out seam	192
Didrachma	95	Gehenna	34
Disciples. See apostles		Genealogy of our Lord	7
Divorcement	35. 136	Gennesareth	44. 76
Door of the fold, Christ	107	Gerizim, mount	27
Dropsy cured	126	Gethsemane	179
Dumb man, with a de-		Golgotha	191
mon, cured	68	Greeks	83
Elias	2. 19. 31. 48. 86. 89.	—— instructed	156
	96. 194		



# I N D E X.

H		Page		Page
Hades		87	Joanna	69
Hand withered		54	John, his birth	5
Hebron		4	— baptizes at Betha-	
Herod the Great		1	bara	15, &c.
— sends the eastern			— at Enon	24
philosophers to			— sends messengers	
Bethlehem	12		to Jesus	46
— slaughters the			— imprisoned by He-	
children there	13		rod	26
Herod the Second	15		— is beheaded	73
— inquires concern-			Jonah	57
ing Jesus	72		Joseph	3. 8
— examines Jesus	187		— flies into Egypt	13
Herodians	54. 151		— returns to Na-	
Herodias	26. 73		zareth	14
Hirelings	107		Joseph of Arimathea	195
Holy Spirit 17. 57. 98. 117.			Judas, the betrayer	80. 170
172—3			— covenants with the	
— given to the			chief priests	167
disciples	202		— betrays Jesus	181
Honey-dew on the leaves			— hangs himself	185
of trees	16		Judgment, day of	57. 165
Horns, emblematical	6		Judging	39. 97
Humility enjoined 91. 126.			K	
136. 154. 168			Καλασκευασμενος	3
Hypocrites condemned			Κεραλια	129
36—7. 80. 119. 151. 154			Kingdom of heaven 15. 30	
I			— taken by force	47
Infirm man healed at			— inherited by	
Bethesda	50		the meek and	
— woman healed	124		humble	32. 91.
J			110. 137	
Jacob's well	26		— when it shall	
Jairus's daughter restored			come	134. 142.
to life	67			162
James and John called	30		See parables.	
Jericho	141		Κολλησεις or Κερμαλειςαι	22,
Jerusalem lamentation				143
over it	125. 146		Κρισις	33
— its destruction			L	
159. 161			Law, teachers of the	
Jews, their enmity to			Jewish reprov'd	154
the Samaritans, and			Lazarus	113. 144. 166
other nations 26. 111.			— raised from the	
156			dead	115

# I N D E X.

	Page	O	Page
Legion	64	Oaths	35. 155
Lepers cured	45. 134	Offences	34. 92
Levi's feast	65	Olives, mount of	99. 144.
Little ones	91		159. 179
Locusts used as food	15	Outer darknefs	150
Lot	135	P	
Love to Christ	49. 71—2.	Palsy cured at Capernaum	46
	173	Parable of the house built	
— to enemies	36	— on a rock	40
— to one another	170	— of the two debtors	49
M		— of the sower	58
Magdala	85	— of the tares	60—1
Magi	11, &c.	— ex-	
Malchus's ear cut off	181	— plained	62
Mammon	38. 131	— of the mustard-	
Manna	77—8	— feed	61
Marriage	136—7	— of the leaven	61
— ceremonies	163.	— of the hidden	
	21. 25. 150	— treasure	62
Martha and Mary	111. 113.	— of the pearl	62
	166	— of the net	62
Mary	2—15. 68. 193—6	— of the strayed	
Mary Magdalen	69. 193.	— sheep	93
	199	— of the king, and	
Matthew called	46	— two servants, his	
Messiah	9. 20	— debtors	94
Money-changers cast out		— of the good Sa-	
— of the temple	22. 147.	— maritan	110
Moses	24. 77. 88. 97. 106.	— of the rich man's	
	137	— fruitful ground	120
Myrrh	196	— of the barren	
— given to crimi-		— fig-tree	123
— nals before exe-		— of the great	
— cution	191	— supper	127. 150
N		— of the lost piece	
Nain	43	— of silver	129
Nathanael	21	— of the prodigal	
Nazareth	3. 9. 14. 31	— son	129. 130
Nazarites	2	— of the unjust	
Neighbour, the true one	111	— steward	131
Nicodemus	23. 99. 196	— of the rich man	
Nineveh	57	— and Lazarus	132
Nobleman's son healed	29	— of the unjust	
Noe	134. 162	— judge	135

# I N D E X.

	Page		Page
Parable of the Pharisee and Publican	135. 136	Preparation day	190
—— of the labourers in the vineyard	139	Pretorium	183
—— of the ten pounds	142	Propheteſſes. See	
—— of the repenting ſon	148	2 Kings xxii.	11
—— of the murderous husbandmen	149	Prophets, falſe	40. 159
—— of the wedding garment	150	—— not honoured by their own	31
—— of the ten virgins	163	Προσευχη	55
—— of the talent	164	Publicans	17
Paradiſe	132. 193	R	
Παρακλητος. See Comforter		Raca	33
Paſſover 14. 22. 74. 144.	168	Repentance	129. 148
Peter 20. 40—3, &c.		Reſurrection	114. 151
—— denies our Lord	184	Retirement from ſociety	3
—— charge given to him	204	Riches keep men from the kingdom of heaven	131—2. 138
Phariſees reproved by John	16	Ruler of the ſynagogue	66
—— reproved by our Lord 80. 119. 154—5		S	
Phenician woman's faith	83	Sabbath, the ſecond-ſiſt	53
Philip, the apoſtle 21. 156. 172		—— cures on 50. 104.	124
Philip, the tetrarch 15. 73		—— celebrated with feaſtings	126
Phylacteries	154	—— Jeſus Lord of it	59
Phyſicians, Jewiſh 51. 72. 104		—— day's journey	161
Pilate 15		Sadducees	16
—— queſtions Jeſus	186	Salt, foſſil, loſes its favour after deliquiſcence	128
—— his wife's dream	188	Samaritans 26—7. 69.	103. 111
—— delivers up Jeſus	190	—— reſuſe to receive Jeſus	96
—— writes the title over him	192	Sanhedrim	33. 125
—— gives his body to Joſeph	195—6	Satan 72. 133. 137. 143.	203
—— grants a guard to the ſepulchre	197	Scribes	41
Pipes, uſed at funerals	67	Second coming of Jeſus	162, 165
Potter's field	186	Σημα	11
Prayer 36. 93. 116. 135		Sepulchres	87. 115. 196
		Sermon on the mount 32, &c.	
		Seventy diſciples ſent out to teach	108
		Sheep and goats	165



# I N D E X.

	Page		Page
Shepherds go to Beth-		_____ his doubts	202
lehem	9	Tiberias, sea of	55. 77
_____ the Good	107	Tiberius Cesar	15
Sichar	26	Thoughtfulness	86—7. 38.
Sick persons anointed			70. 120
with oil	72	Tombs, without the cities	155
Sidon	82	Traditions	80
Sign required	23. 57. 85	Transfiguration	88
Σινερα	2	Treasury	101
Siloam	104. 123	Tribute, to be paid	95. 151
Simeon	10	Tyre and Sidon	83. 109
Simon of Cyrene	190	V	
_____ the Pharisee	48—9	Veiling of condemned	
See Peter		criminals	184
Σκανδαλον, σκανδαλισειν	34	Vine, the true	174
Skins or bladders used		Vinegar offered to	
for bottles	66	Jesus	193—4
Sodom and Gomorrha	70	W	
Soldiers taught by John	17	Washing of feet	49. 169
_____ cast lots for		Watches	76
Jesus' garment,		Watchfulness	121. 162
and mock him	192	Water turned to wine	22
_____ pierce his side	195	Widow's mite	156
_____ bribed by the		_____ son brought	
chief priests	198	to life at Nain	43
Spices prepared	196	Wine, old, not to be	
See aloes		put in new skins	66
Star, directs the Magi		Woman anoints our	
to Jesus	12	Lord	48. 166
Stater	95	_____ with an issue of	
Storms on the lake	63. 76	blood, cured	66
Supercription on the		_____ taken in adul-	
cross	192	tery, and ac-	
Supper, the last	168	quitted	100
Sufanna	69	Word	1
Swearing	35. 155	Y	
Swine, herd of, drowned	64	Young man questions	
Synagogues	30	our Lord	138
T		_____ flies away	
Tabernacles, feast of	95	naked	182
Taxation, general	8	Z	
Temple cleared	22. 147	Zebulon and Nephtha-	
_____ on mount Ge-		lim	30
rizim	27	Zaccheus, the publican	142
Thomas	114. 172	Zacharias	1—7. 120

# ERRATA

Page 26, for *ou* *lōs*, read *slōs*.  
 29, for Ten, read One.  
 58, note \*, last line, *τοis*, read *τὸς*.  
 98, note †, last line, for *countries*, read *courses*.  
 128, note \*, for *μωραυδη*, read *μῶραυδη*. and line 19,  
 put *que* after *refrigerando*.  
 191, for *εσμευνημενος*, read *εσμευνησμενος*.

*Shortly will be published, Price 3s. bound,*

Neatly printed, in Duodecimo, on new Letter, and fine Paper, a New  
 Edition of the scarce and truly valuable Book, entitled,

## FAITH AND REASON COMPARED;

SHEWING THAT

DIVINE FAITH

AND

NATURAL REASON

Proceed from Two DIFFERENT and DISTINCT

PRINCIPLES IN MAN.

AGAINST THE

NOTIONS AND ERRORS

OF THE

MODERN RATIONALISTS.

Written originally in Latin by a Person of Quality; in Answer to certain  
 THESES (drawn from Mr. LOCK's Principles) concerning FAITH  
 and REASON.

With a NEW\* PREFACE,

Concerning REASON, PHILOSOPHY, MORALITY and RELIGION.

\*A correct Copy of the original Title-Page, published by B. Cowfe, in 1713.

☞ To those who are already acquainted with this invaluable Treasure  
 it may be unnecessary to say more, than that it will be correctly printed,  
 without the Omission of a single Sentence, on a Type as large as the  
 Original.—Others may be enabled to form a Judgment of it by the Pe-  
 rusal of an Extract which is given gratis at the Printing-Office, No. 11,  
 Albion-Buildings, Bartholomew-Close, London.

As but few more Copies will be printed than are subscribed for, Persons  
 desirous of having it are respectfully requested to signify their Intention to  
 the Printers as early as possible.